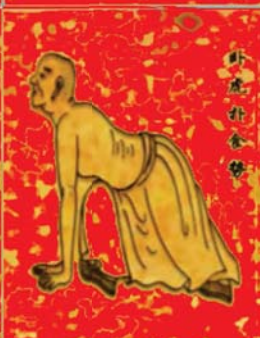
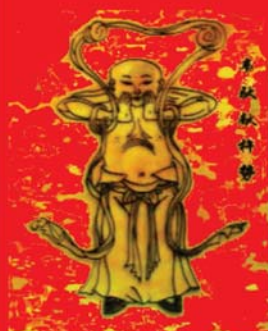


氣 QIGONG

Volume 1



BERSERKER

BOOKS



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Foundational Movements and Applications

1-1. Introduction

All power comes from the legs. Through the correct training of stepping, the martial artist will be able to make quick and agile transitions during combat. Victory in fighting depends on the proper use of footwork. There is an old Chinese martial arts proverb that states, “To practice boxing without training the legs is a foolish and hazardous venture”. It is very important to develop the power and energy of the legs; only then can true internal power be cultivated.

In combat there are various applications of leg power that are used. We use a half step in order to advance and a follow-step to take advantage of the quick change reflex force of the back foot when closing in on an opponent. The stamping power of the back foot is applied so that the entire body's power can be employed at once.

When changing the body's movement or positioning we use small steps which allow for quick and agile rotational changes. This enables the execution of a rapid striking force without any hesitation. In attacking the opponent's outside, we extend the palm while striking in combination with a long “spring step”. In attacking the opponent's inside, we use smaller steps to turn the opponent's corner using a “striding step”.

1-2. Foundation Training

These are basic foundational training kicking drills. Even though each school designs their own patterns according to their individual needs, the following are common to all schools of martial arts.

1. **Stepping Drill:** This is a half-step drilling set where you raise your feet, slide in and follow, in order to change angles and kick the opponent.
2. **Front Kick:** Kick with the heel, the toes point up.
3. **Back Kick:** Kick with the heel, toes point down.
4. **Cross Stomp:** Use the foot's outside edge to attack
5. **Raise Inner Leg:** Withdraw the step and use the heel to roll up the opponent, striking their leg, groin or lower abdomen.
6. **Single Striking Leg:** Also called "Pierce the Heart Leg", uses both heel and ball of foot to kick the opponent. Drop your body weight on the rooted leg and kick your opponent's sternum.

1-3. Leg Training

Here are five basic drills used in preparation and training of Internal kicking. Keep in mind that these are merely a small sample of the many leg training methods of internal martial arts.

1. Springy Leg Drill

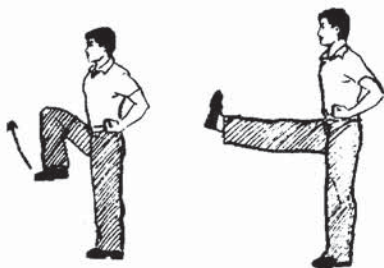
Begin by standing up straight with your fists placed by your hips, fingers facing up. Step forward a "half-step" with your left foot and raise your right knee upward. Keep your thigh level



with your hips. The foot hangs in front of your body with toes pointing down. Kick your right leg straight out attacking your opponent with the tip of the foot into their waist. Both eyes should stare forward focusing on the target. After a number of applications on the Right Springy Leg Drill switch feet and perform the Left Springy Leg Drill. An important point to remember is that when you raise your thigh the motion should be quick, continuous and smooth. Your chin should be connected between your rooted foot and the kicking toe. Make sure your body is stable.

2. Pounding Leg Drill

Begin by standing up straight, fists placed by your hips with fingers facing up. Step forward a “half-step” with your left foot and raise your right knee to sternum level, tip of your toes pointing straight ahead. Curl the toes upward towards your head as your right leg extends forward, kicking out with your heel attacking waist high. Both eyes focus forward watching the point of impact. Practice both sides to keep your body balanced and stable.



3. Turning Knee Drill

Begin by standing up straight with fists at hips, fingers facing up. Step forward a “half-step” with your left foot and raise your right knee, keep your thigh level with your hips. The foot hangs straight in front of you with toes pointing down. Keep the right knee the center of the circle as you begin circling the right foot in a clockwise direction to the outside. After a number of rotations switch directions; then switch legs and begin again.



Essential points: Keep the body rooted and stable. Turning of the knee should be relaxed and loose.

4. Straight Leg Winding Circle Drill

Begin by standing up straight, fists at hips, fingers face up. Step forward a “half-step” with your left foot and extend your right leg straight out in front of you level with the waist. The tip of your toe is pointing up. Using the hip joint as the center of the circle, begin circling the leg from the outside to the inside. After a number of rotations switch directions, then switch legs and begin again.



Essential points: Keep the body rooted and stable. Keep the rotating leg straight but loose and relaxed.

5. Throwing Leg Drill



Begin by standing up straight with both arms embracing outward as if holding a big ball. Bend your knee as you raise your right leg toe pointing down. Turn your waist to the left as the right foot swings out kicking towards the lower left corner. Bend the knee, raise up the right foot, toes down and kick toward the outer right corner. After a number of rotations, switch legs and begin again.

Essential points: Keep your body rooted and stable. Feel your latissimus dorsi muscles root your arms into your hips stabilizing your motion. The kicks should be loose and swing freely. The movement of your shoulders, waist, hip, elbow, knee, wrist and ankles must be linked continuously contracting inward and expanding outward. The inner turning and outer turning movements must always be connected equally, loose and continuous.

1-4. Leg Applications

The general rule for the kicking leg is the toe leads, followed by the heel, then the foot's inner and outer edges can attack. You can also use the knee and hip to attack the opponent's body.

1. **Pounding Kick:** Use the toes and ball of the foot, quickly search and flow into your opponent.
2. **Search:** Intercept his knees or ankles by crossing inside his step.
3. **Lick:** Use the foot's ball or outer edge to connect with the opponent.
4. **Strike:** Intercept and change your opponent's strength to the side, attacking with your hip, knee or foot.
5. **Peng:** Bend the knee, then suddenly snap the leg straight out.
6. **Stomp:** Use the heel and/or ball of your foot towards the front and drop downward.

7. **Pass Over:** Use the outer edge of the foot to stomp - this a short distance side thrust kick. The ability to effect a forceful thrust comes from the use of the "stomach" muscles combined with the rotation of all the joints throughout the line of force, compared to other systems that twist from the knee. This kick should be practiced so that there is no sharp torque upon completion. Instead, a soft compression at the end of the kick is required. Because this is not a fast kick it is suggested that you be at midrange when executing it.
8. **Tread:** Foot steps down onto your opponent's calf or ankle.
9. **Knee:** Use your knee to pin his leg onto the ground - the action is like a scissor used to sever something.
10. **Raise:** Search and stick to the inside, lifting upwards.
11. **Sweep:** Scoop their kick or stepping foot.
12. **Trip:** Intercept with the calf, attack with the hip.
13. **Peck:** Spot or jab like a chicken pecking feed.

1-5. Stepping Methods

These methods of training are used to strengthen and develop the speed and power needed to functionally utilize the kicking techniques.

I. Stepping Forward

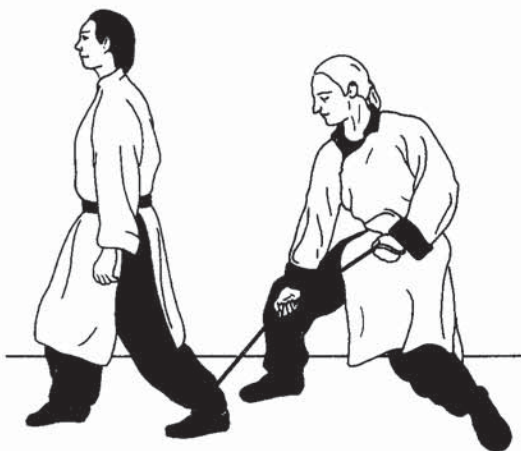
A. *Push the Boat Down Stream*

Start in a basic right San-T'i stance, right leg forward with toes touching a cinder block. Begin by stepping forward with your right foot while pushing the block with your toes. It is important to keep your weight back, feet flat and parallel to the floor when stepping. The toes should maintain contact with the cinder block throughout the entire movement. After practicing on one leg switch to the other. Gradually increase the weight, you may use a bucket filled with sand and slowly add small rocks etc. Relax and get the compression from your back leg by pressing your heel into the ground.



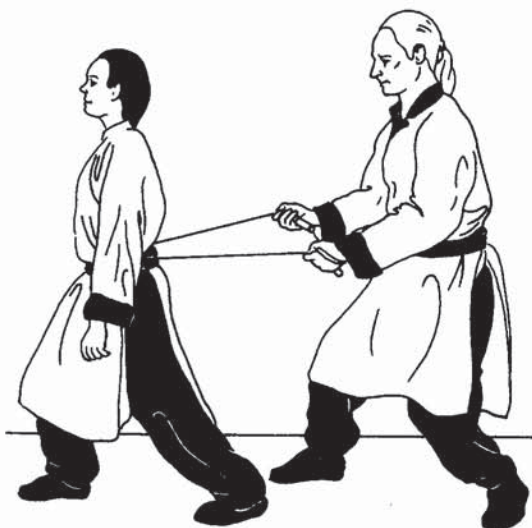
B. Ball and Chain

Start in a basic right San-T'i stance. Have a partner stand behind you with a thick rope wrapped around your back ankle. As in the previous exercise, it is important to keep your body weight shifted toward the back when stepping. Compress off your back heel and step forward a "half-step". Keep the head pressing up, the spine straight and the hips sunk. It is important that your partner work with you and not sabotage your stepping by shifting their weight or "digging in". After practicing on one leg shift to the other. These exercises will cause the student to use the leg adductor and psoas muscles for stepping.



C. The Plow

Start in a basic Right San-T'i stance. Have a partner stand behind you with a thick rope wrapped around your waist. Keep the same structure as in the previous exercises. Compress off your back heel and step forward a "full step" switching feet as you walk. This exercise will develop power and full body integration when stepping.



II Stepping Outside

A. Swing the Gate

Begin this exercise from a “Pa” stance or “Hiding Flower Under Leaf” posture with a cinder block next to your right foot. Both thighs squeeze inside as the heels press toward the outside. Your “Ming Men” is pressed back, spine is straight and your shoulders hang down pressing inward. Shift and twist your body, weight compressing on your left leg. Drop, sink and shift - like a gate swinging open - sliding the cinder block away from you as you step out and into an “On Guard” posture. Repeat this exercise on both legs, alternating sides as you step. Gradually increase the weight (use bucket with sand, small rocks, etc.). This exercise focuses on developing leg power and body coordination.



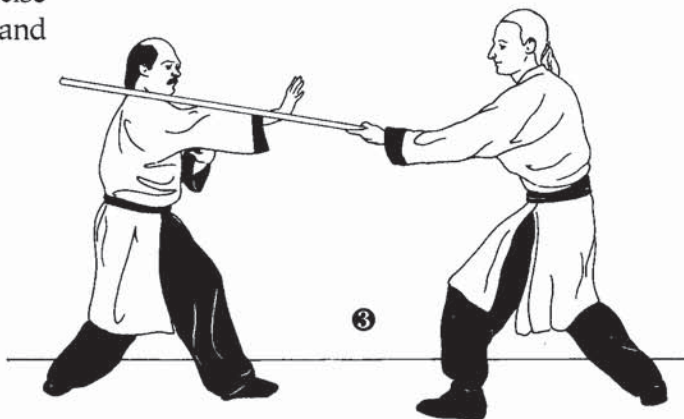
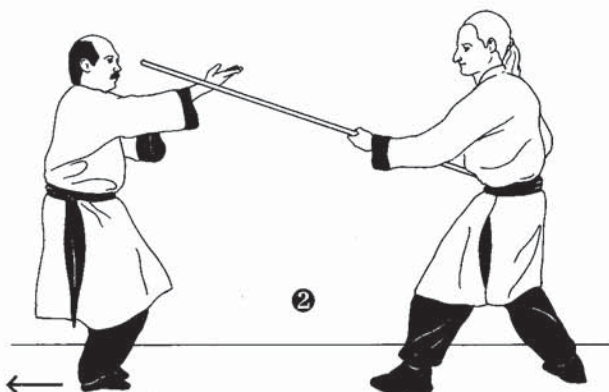
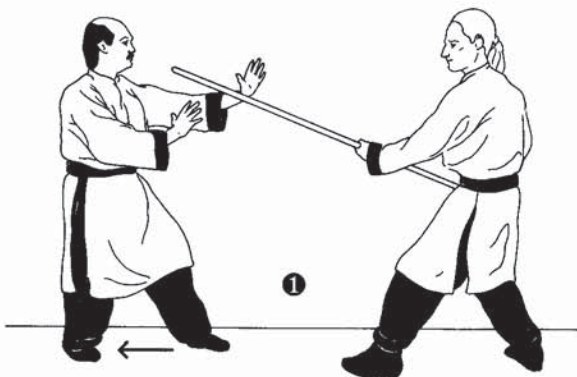
B. Green Dragon Turns Its Body

This exercise is similar to the last but instead of a cinder block have a partner stand next to you, about three feet away, holding a phone book, kickpad or body shield. Start with your left foot forward and left palm extended - the stance is weighted 60% in the back leg, 40% in the front leg. Both feet at a 45° angle, protecting the groin and allowing for speed in movement (if you open your front foot, pointing it straight, you open your knees which in turn opens up your center line). It is important to keep your body closed and maintain the same channel when stepping. This time as you step out you will strike the pad. The idea is to maintain balance, proper timing and structure coordinated with the appropriate stepping. This exercise focuses on developing arm power and body coordination.

III Stepping Backwards

A. Intercepting Palm

Begin this exercise from a left San-T'i or "On Guard" posture. Have a partner thrust forward with a staff, trying to pierce your throat. Draw your left leg back next to your right as your left arm intercepts the staff. Right hand should be resting next to your left elbow, palm up. Continue to step backwards with your left leg as your right arm circles to the outside of your extended left arm and intercepts the staff. Upon ending you should be in a right San-T'i or "On Guard" posture. Continue to practice alternating as you step. This exercise will develop hand and foot coordination.





B. Circling Backwards

This particular exercise is unique to the system of Pa Kua Chang. Begin by walking the circle to the right with a partner, left palms extended, your wrists should be resting on each other. As you step, quickly pivot your body toward the inside of the circle simultaneously thrusting your right palm forward (partner matches your movement). You should now be stepping backwards, still walking the right direction with right palm extended, wrists again together and hooking each other. While walking backwards, simply pivot and step forward on the circle with your left foot while performing the inside palm change. This brings you back to your original posture and stepping. Continue for awhile then change directions. This exercise will develop the quick changes and fast turning postures needed to establish the advantage when fighting.

IV Combination Stepping

Once you have developed power in your legs you need to learn how to change directions quickly. It is beyond the scope of this book to present every stepping pattern known to the Internal Systems and all the variations of each style and instructor. Here is a basic outline of some stepping combinations.

- A. **Pivot Step:** This step is used to stop quickly and switch sides.
- B. **Corner Step:** This step is used to turn back and pivot to the eight corners.
- C. **Spring Step:** This step is used to spring forward, backward, left and right.
- D. **Changing Step:** This step is used to step through the opponent.
- E. **Walking Step:** This step is used to turn and change into all directions, stepping forward to attack, sliding back and to the side to defend.

1-6. Pounding Kick

To execute this type of kick you must first be relaxed. Bring the knee of your kicking leg up high, both knee and foot turn out but your weight stays dropped down. You may add a little "hop" with your supporting leg to bring your body



closer to the target and help you sink. Do not lean forward or pop up as you kick. It is important when kicking out to have an equal amount of force going back and down - think more about draining into the supporting leg than kicking out. This in and down action of the drop takes precedence over the up and out action of the kick. You must not permit the hip to turn out when kicking. If you do, the force of the kick will be absorbed into your lower back (Ming Men) and not into your rooted leg. Imagine a bungee cord pulling your leg down from the hip, use gravity and pull down as you kick. The hip extends during the application so that the heel of the foot moves at an angle inward at your opponent. The downward force should come solely from the compression of the rooted leg and not from the thigh of the extended leg trying to scissor down. The kicking foot flops down like stepping into your opponent. Don't kick out, step down into them, then shake upon contact.

Note: Do not try to kick someone unless you are at least an arm length away. The compression is like a hydraulic jack with air filling and expanding your body as you sink, creating pressure and solidity. (see Volume II, Chapter 1-2)

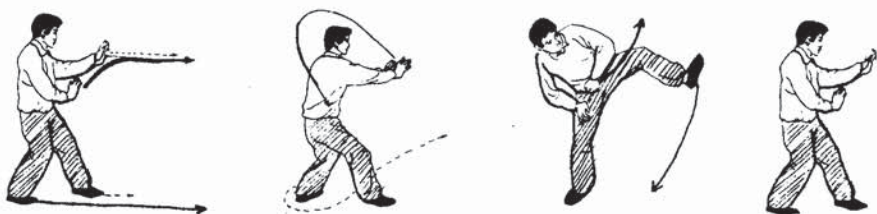
1-7. Floating Body Continuous Kicking Set

Once your legs are strong and your step, pivot, walk and spring are stable, next the fighter is taught is the Two-Man Kicking Sets. This particular set is divided into eight small sections:

1. Front Ch'ü Kick: Attacking Kick Set



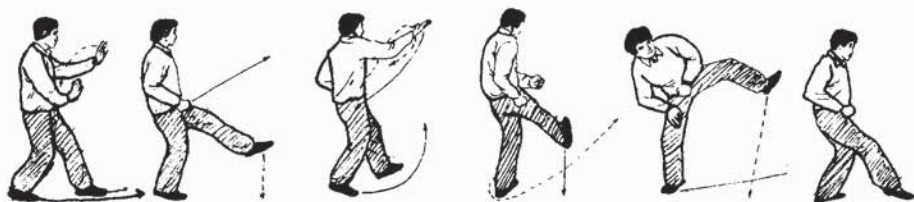
2. Back Ch'uai Kick: Back Side Kick Set



3. Outside Pai Kick: Outer Crescent Kick Set



4. Inside Kua Kick: Inner Hanging Kick Set



In the internal martial arts, these leg methods used for trapping, sticking and kicking are traditionally kept hidden in the form, concealed from the public. There are straight line kicking and trapping practices performed by each school and the training techniques will vary according to their style and their own unique traditions.

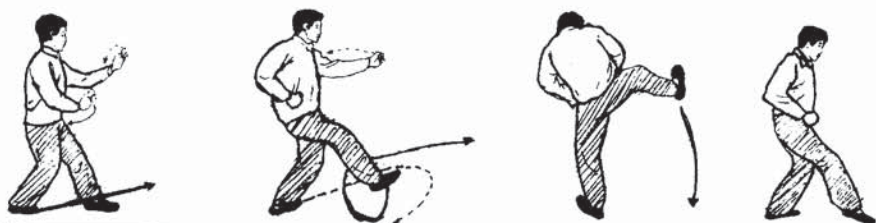
5. Upper Ti Kick: Upper Heel Stomp Kick Set



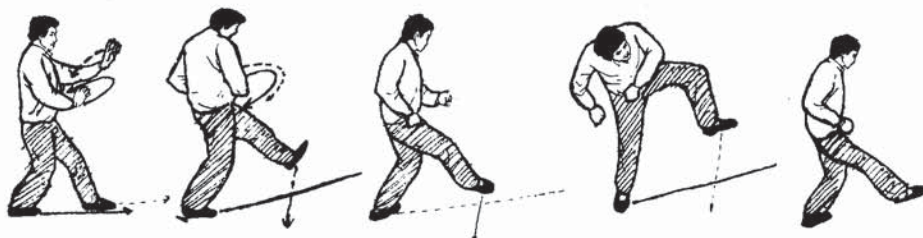
6. Lower Chieh Kick: Lower Intercepting Kick Set



7. Diagonal T'ang Kick: Diagonal Heel Kick Set



8. Continuous Lien Huan Kick: Continuous Kicking Set



Rolling Hands: Kun Shou

2-1. Introduction

“Kun Shou” translated literally means “Rolling Hands” and is the Pa Kua equivalent of the “Tui Shou” or Push Hands techniques of T'ai Chi Ch'uan. It is a system of rolling and sticking hands practice for training the movements, stepping and martial skills needed in “San Shou” or Free Form Fighting. There are four different levels of training in Kun Shou practice. Each level has its own unique fighting quality and specific techniques designed to make that particular method effective. The four levels are:

1. **Single Arm Striking**
2. **Double Arm Striking**
3. **Controlling and Locking**
4. **Throwing and Sweeping**

The purpose of Kun Shou practice is to help the student understand and cultivate the sticking and “listening” energy needed in self defense. Sticking energy is cultivated by condensing electromagnetic energy into the body's electrocellular membranes in order to make the body a living magnet (see Volume II, Chapter 1-1). There is then a magnetic attachment when working with an opponent. After the student develops his sticking power, the next stage of development is listening power. Through the aid of herbs and meditation to increase sensitivity, the student will be able to detect his opponent's movements, power and center of gravity. In this stage it is possible to sense his techniques even before the opponent starts to attack.

There are many different variations of Kun Shou, as each school will have their own unique sets and modifications of this type of training. One of the main goals in Kun Shou training is to develop the sensitivity and ability to respond to any given force. The ultimate goal is to train both the listening and sticking energy along with the “Eight Fighting Abilities” to establish the skills needed for San Shou. These training techniques may be executed from either a stationary position or a series of stepping patterns.

Remember that when performing Kun Shou, one must always strive to balance the energy. If one uses too much Yang or force, all the opponent has to do is to neutralize the Yang strength to throw one off balance. If one uses too much Yin, it is only possible to protect oneself, and one will never have a chance to attack. When the Yin and Yang energies are used alternately, it eventually becomes possible to control the opponent, catch him off balance, open him up for attack and then follow through.

According to Sun Tzu, in his martial classic, *The Art of War*, “Long term defense does not mean victory”. That is why we advocate both defending and attacking. The goal of attack is to achieve victory, defense is only a temporary measure utilized in order to implement your strategy for conquering your opponent. The fighting classics say, “Move away like water and advance like the wind”. Use distinct handwork for effective dodging, extending, and evading.

When an opponent attacks, you protect your center line, turn your body and:

- 1. Neutralize and simultaneously counterstrike**
- 2. Intercept and simultaneously counterstrike**
- 3. Evade and redirect with footwork**

Externally, pay attention to your opponent’s hands, eyes, body, feet and technique. Internally, cultivate your spirit, will, mind, and emotion. The body must first avoid an attack by evading, moving or jumping out of the way. Combine your palm striking method with a seizing method to intercept and neutralize the attack. No matter how big or strong your opponent is stay close to his body while flanking him. This will enable you to bump and offset his balance while redirecting his point of stability. Avoid any head-on confrontations with your opponent by evading to his side and counter attacking immediately.

2-2. The Eight Fighting Abilities

The eight abilities are the characteristics and personalities of the I-Ching which can be used when fighting. They are:

1. **Throwing:** The act of throwing off the opponent's hands, feet, arms and legs.
2. **Blocking:** To use the arms to block away the enemy's hands and feet.
3. **Knocking:** To strike away the enemy's hands, feet, shoulders and thighs.
4. **Hooking:** To hook the opponent's hands, chest and lower abdomen.
5. **Pushing:** Using the single hand or both hands (called the double crushing palm) to push away the opponent's hands and body.
6. **Thrusting:** There is a level thrust and a high thrust. Both are used to thrust off an opponent's hands.
7. **Pulling:** When an opponent grasps your hand, pull it back towards oneself with great force. This can also be done if one hooks the opponent's hands.
8. **Twisting:** Warding off the opponent's body or hands by twisting to the left or right, upward or downward, causing him to lose the power in his thrusting force.

Within the eight abilities there are a total of sixty-four tasks which correspond to the sixty-four hexagrams.

The idea in this type of training is to develop a combination of striking, locking and throwing to maximize the student's fighting potential. In order to be effective in implementing this type of strategy, it is necessary that students address these eight fighting abilities in their Kun Shou training. To develop these skills they must:

1. Be able to establish a root in order to stabilize and move power from a short distance, in a narrow stance, and while in contact with the opponent.
2. Have a mastery of angles and be able to neutralize an opponent's attack without becoming ensnared in the process.

3. Be able to effectively handle “inside” fighting. This skill is developed through practice of body positioning, angles, uprooting and centerline theories.
4. Be able to effectively neutralize and counter, use joint-locks, throws, strikes and kicks.
5. Develop the knowledge and ability of pressure point attacks to weaken, disable, imbalance, control, or distract an opponent. These techniques must be followed with continuous combinations while attacking.

2-3. Kun Shou Basics

Here are some basic techniques used when practicing the Kun Shou training:

1. Know and understand the pattern.
2. Use aligned strength and torso power only, and lightly.
3. Maintain touch with the opponent.
4. Maintain distance from opponent, use the floating ahead of, incoming, crowding, and retreat techniques.
5. Sink down upon retreat, storing energy while staying aligned.
6. Keep your center of gravity equal to or below your opponent's.
7. Constantly maneuver your opponent to off balance areas.
8. Follow back closely after neutralizing an attack.
9. “Sink” is part of the answer to almost all attacks.
10. Stick or adhere is everything.
11. Correct awkward or weak postures by correcting the hips, waist and legs.
12. Meet an incoming force with an equally strong rotation and sink.
13. Maintain a constant light pressure in order to read his intention.
14. Don't worry about technique - watch whether he is Yin or Yang.
15. Maintain ward-off strength (aligned strength) during roll-back.
16. “Pull down” to set up many techniques; follow opponent's reaction.
17. Lead your opponent up and out to an untenable position whenever possible.
18. Practice getting aligned power under his center of gravity with no movement.
19. Work against his dead corner, twisting your arm while doing so.
20. Avoid a straight advance or retreat.

21. Do not allow an opponent to make use of your strength.
22. Suddenly release your resistance, allowing him to fall into a void.
23. At all times keep in mind the middle of the waist.
24. Issue energy when heaviness turns to lightness.
25. Retreat only to neutralize, no further.
26. Soften to and counterattack any hardness.
27. Every step advance forward, then you are in the advantageous position.
28. Stick and neutralize only long enough for an opening.
29. Control shoulder first, elbow second, wrist last.
30. When someone goes downPush.
31. Attack low, strike high, point left, strike right.
32. Attack a tall opponent low and a short opponent high.
33. Avoid a heavy opponent's front and attack his side or back.
34. Seize the body of a tall thin opponent in order to cause him to lose his agility.
35. If your opponent disconnects, quickly push him out.
36. Use a subtle feint to initiate action.
37. Draw most attacks down.
38. Every neutralization is the beginning of an attack.
39. Every attack should affect his foundation or balance.
40. Keep a slight downward pressure on his arms as he comes in.
41. Push both arms in, then release one.
42. If he applies an arm bar, change fulcrum with leg pressure.
43. Enter into oncoming thrusts by allowing arms to rotate and divert, attack with body.

2-4. Kun Shou General Techniques

These are some general guidelines used when practicing Kun Shou.

1. Following naturally and easily is the ultimate skill.
2. Direct him to an empty space.
3. Remain loose and aligned, always ready to discharge, never caught off guard or off balance.
4. Always attack foundations.
5. Use knee to swat opponent's leg, shoulder to swat shoulder.
6. Use Peng energy of chest instead of backing away.
7. Do not use resistance to counter arm twists.
8. Use Yin Chin as answer to incoming attacks.
9. Step deep into crotch before offensive attacks or sweep his forward foot or hook behind his forward leg.
10. Turn his direction of attack as method of neutralization.
11. Slap opponent in direction of his strike.
12. If torso is retreating, foot is advancing.
13. Scoop up attacking arm and attack wherever possible.
14. Breathe into your foot before discharging.
15. Use downward drill and enter.
16. Develop a ripple for Fa Chin.
17. Attack as he prepares to attack.
18. Enter to oncoming thrusts by leading and guiding.
19. Lead an attack up, then follow back.
20. Meet a fast attack with cross-moving chin or shake into it.
21. Don't block/stick/ward-off will become automatic.
22. Use a Phoenix Eye punch to exterior obliques.
23. Strike with hip.
24. Slide elbow over arm and strike.
25. Lift arm, slip under, and strike.
26. Withdraw the center, attack from side.
27. Block or collapse opponent's legs, stomp foot.
28. Shake to incoming power.
29. Use cross power to overcome incoming strikes.
30. Use continuous flowing attack.
31. Use hard strikes to opponent's tensed muscles.

2-5. Kun Shou Sparring Notes

This is a summary of tactical information used in advanced Kun Shou as preparation for San Shou/Free Fighting.

1. In combat, if both fighters are equal, try to force him to play his hand first. When he withdraws his hand, follow him and take the opportunity to attack him.
2. The opponent will always create an opening just prior to his closing in to attack. As soon as you spot an opening, move quickly to prevent his closing.
3. Always protect your centerline. In dealing with combination attacks your hands should stay close to your body in order to provide constant protection.
4. When the hand goes out to attack the opponent, it also pulls back to pull the opponent off balance. The power of this action is generated through the turning of the waist.
5. Release only 90% of your power, reserving the rest for any last second changes with your hands and for follow up striking.
6. The art of attack skills emphasizes sensing six body directions while monitoring eight positional directions. The six body directions are up, down, front, back, left and right. The eight positional directions are: N., S., E., W., NW., NE., SW., SE.
7. When fighting, hold your body from the middle level so that your body can rotate freely, flowing from the waist and hips. This will allow your body to flow quickly into the eight positional directions.
8. Always keep the head held erect. When the head is allowed to bow, your eyes can miss what is in front of you. When power is released in combat, the body should be kept vertical to move forward. If your body bows, your middle axis is bent preventing you from turning and twisting freely.
9. If the neck is held erect, the energy will naturally be transmitted up the spinal column into the body's highest point, causing the spirit to radiate energy. This action will increase the power that is released.

Two-Man Sets

3-1. Introduction

After learning Kun Shou the student may then begin the study of Two-Man Sets. These sets are designed to condition spontaneous reactions in a martial scenario. The purpose is to provide a functional study of striking, locking, and throwing techniques. All martial arts have fighting drills and Two-Man Sets, each has their own specific components to enable you to study and understand all the functions that art uses. In the Internal Martial Arts, the systems are based on internal principles, not choreography. Each instructor's palm techniques will differ from the next but their internal principles will be the same; the movements change and the applications may be different from school to school but the basic alignments do not change. Also each technique will vary according to the tactical situation.

Training Two-Man Sets will give you the basic skills needed to improve martial spontaneity by establishing deep rooted muscle memory. The key to reaching high levels of combat is to practice, use your imagination and develop creativity, research of each technique and sparring. It is the creativity which allows the practitioner to embody the characteristics of the elemental void. Only after the student becomes proficient in these Two-Man Sets will he begin to employ the fluid, rolling movements of free fighting.

3-2. Sixteen Character Secrets

To begin Two-Man training you first start with the basic Sixteen Character Secrets. These are the sixteen basic hand fighting methods taught by Tung Hai Chuan. They are hand methods but can be used and trained in conjunction with elbows, shoulders, hips, knees, feet and body. Soft energy is used in order to create these hand methods. Allow your mind to lead and your ch'i to pull the strength. All martial action of form and fighting comes from these methods. They may be taught in either the single or Two-Man Practice Sets.

- | | | | |
|--------------|-------------|------------|-----------|
| 1. Pierce | 5. Walk | 9. Push | 13. Bind |
| 2. Move | 6. Overturn | 10. Uphold | 14. Drill |
| 3. Intercept | 7. Twist | 11. Pull | 15. Hook |
| 4. Block | 8. Turn | 12. Lead | 16. Grab |

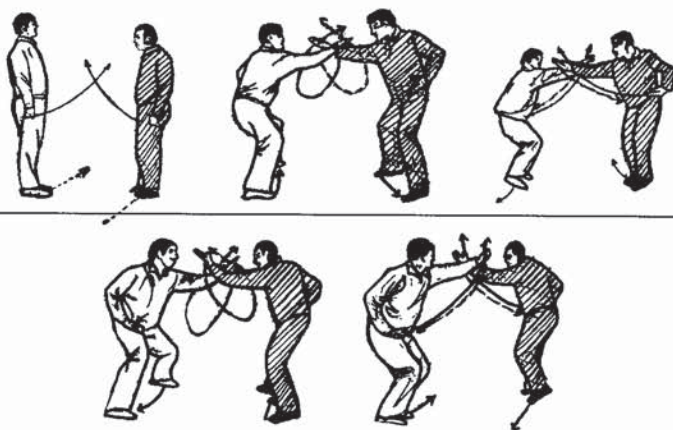
Once you have studied the Sixteen Character Secret Methods you will then begin to train in the Two-Man Short Sets which train the fighters to intercept and stick with the palm, forearm, elbow and legs.

3-3. Intercepting Palm Skill

This is one example of the many Intercepting Palm drills. Each school has their own sets.

1. Beginning
2. Right Inward Intercepting Palm
3. Right Outer Intercepting Palm
4. Left Inward Intercepting Palm
5. Left Outward Intercepting Palm

Intercepting Palm Drill

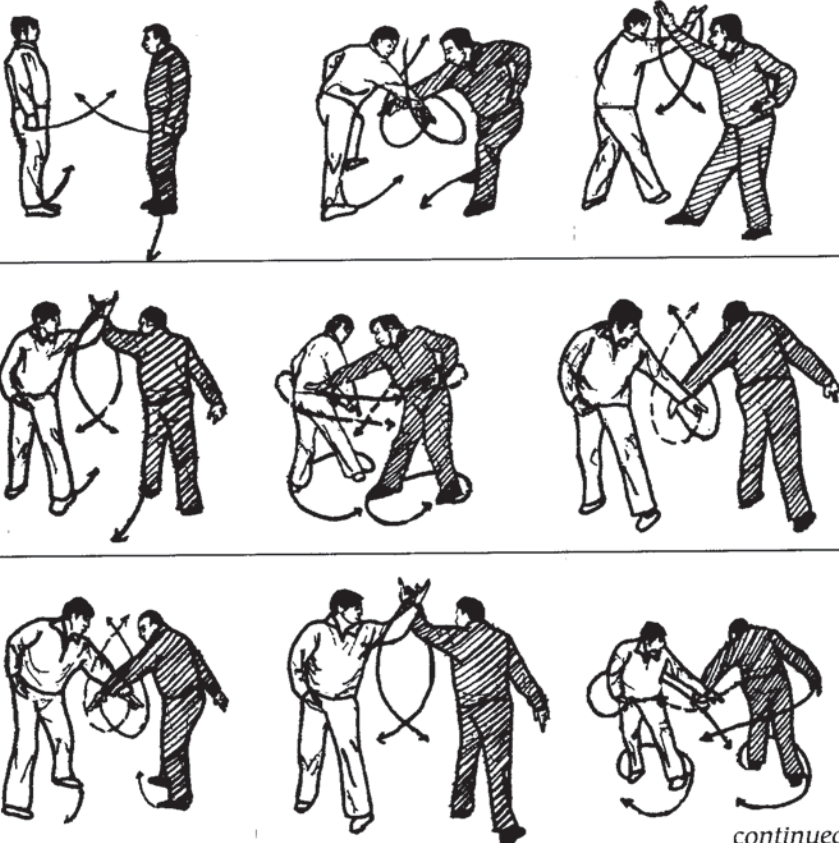


3-4. Intercepting Arm Skill

This is one example of the many Intercepting Arm Drills. Keep in mind that this is a very basic training drill used to familiarize each student with the rolling arm ability.

1. Beginning
2. Right Lower Intercepting Arm
3. Step Up, Right Upper Reverse Intercepting Arm
4. Right Lower Reverse Intercepting Arm
5. Turn Body Left, Lower Reverse Intercepting Arm
6. Behind the Body, Lower Reverse Intercepting Arm
7. Retreat Step, Left Lower Intercepting Arm
8. Step Up, Left Upper Reverse Intercepting Arm
9. Left Lower Reverse Intercepting Arm
10. Turn Body, Right Lower Reverse Intercepting Arm

Intercepting Arm Drill



continued

Intercepting Arm Drill (continued)



3-5. Thirty-six Intercepting Leg Skills

This is an example of one of the many intercepting leg drills. Each school will vary in their own unique way of setting up and countering the legs.

1. Beginning
2. Left Forward Intercepting Leg
3. Left Reverse Intercepting Leg
4. Turn Body, Right Reverse Intercepting Leg
5. Right Front Intercepting Leg
6. Right Reverse Intercepting Leg

Intercepting Leg Skills



Free Form Fighting: San Shou

4-1. Understanding the Purpose and Goal

Once the fighter begins studying Kun Shou, the Sixteen Methods and Two-Man Training, he will automatically start training martial techniques and functional applications. Each posture can be used for a multitude of fighting techniques. Each technique will vary depending upon the background of each instructor and that instructor's instructor.

By understanding each instructor's background, you will be able to comprehend why each school varies in form and application. Also, given the instructor's physique, strengths and preferences, the forms constantly undergo slight changes.

To be a great internal fighter is to understand the principle of Wu-Wei. Wu-Wei is based on the concept that, if you keep still and listen to the inner promptings of the spirit, you will act spontaneously, correctly and effortlessly. Wu-Wei literally means "no action", avoiding action that is not spontaneous, acting fully and skillfully, but only in accordance with present need.

San Shou or Free Fighting is the tool used to teach the student how to apply the principle of Wu-Wei. If he can learn how to apply this principle under the stress of combat, he can apply it to anything in his life. Learning how to apply the principle of Wu-Wei is a long uphill process. In order to act spontaneously, without any interference from the logical mind, and without being motivated by desire, the student must learn to dissolve his ego-desire based nature. He must undergo both a death of his old self and a rebirth of a new self. This death and rebirth is a continual process (although some of these “deaths” are much more dramatic and life changing than others). The student learns to shed different layers of ego, and as each layer peels away, he moves closer towards the True Self. He must be liberated from his logical thought process and his desire for achievement of goals.

In Internal Martial Arts, free form fighting (San Shou), if taught correctly, can serve this same purpose. Using san shou as his tool, the instructor can gently lead the student away from reliance on the logical mind, desire for winning, fear of loss and/or injury, and emotional based tension. The student has no time “to sit back and endlessly theorize”, the instructor takes away the student’s ability to use the logical mind; he must turn to something else. At first this “something else” will be rooted in fear and characterized by the use of muscle to try and combat force with force. Accompanied by tension, this will bring stiffness and shortness of breath. Instead of applying force against force, the student must adhere to the opponent’s force and redirect it to use to his own advantage.

Before the student is introduced to San Shou, it is necessary that he spend time practicing internal martial arts principles. His understanding of relaxation, connectivity, fluidity, root, energy flow, energy awareness, body alignment and structure (discussed in detail in Volume II, Section I) must be extensive before he enters San Shou practice. The free fighting environment is the most difficult situation for the student to maintain his internal principles. If he does not understand them thoroughly before he enters this environment, he will reinforce bad habits and have great difficulty overcoming the emotional obstacles that will inevitably arise.

The student is introduced to San Shou after learning the basic principles of internal boxing through form practice, meditation, technique orientation (martial application of form movements), and many Two-Man Practice Drills. A student needs to be physically, mentally, emotionally and spiritually ready to enter San Shou training. A great deal of awareness and perception on an instructor’s part is required to know when a student is ready.

The student must be mature enough to handle the emotional changes he will undergo and he must be ready to let go of his ego. Below the advanced student level there is a great deal of ego, fear, emotion, tension, and aggression involved when fighting. These traits are very undesirable in internal boxing. That is why it is unwise to place two beginning students together. If both fighters are of this nature the result is usually a tense, emotional battle; someone is bound to get injured and nothing is learned.

When the instructor feels that the student has a good grasp on the movement of ch'i in the body, the student will begin to work with exercises that will build the energy bubble to introduce the student to energy in his spatial cavity (Volume II, Chapter 1). He will then work to move through his form trying to maintain the integrity of his energy bubble. He must be able to feel the energy bubble through every movement of the form. It is very important that the student spend a great deal of time with this stage because the first time the student comes in physical contact with a training partner, the mind becomes active releasing trapped emotion causing the energy bubble to implode. The stronger the sense of his energy bubble when practicing his form, the easier it will be for him to maintain that energy bubble during partner practice. At this stage, the instructor will begin to train the student on how another individual's movements can affect his energy bubble and influence his own movements.

The student will work next with the instructor to learn martial applications of the form movements, basic fighting theory and techniques. The emphasis is placed not on the technique alone but also to apply the internal principles he has learned. The student works with each application until he can perform it correctly. This requires proper knowledge of angles, and skill at applying the internal principles.

Once the instructor feels that the student has spent the proper amount of time working with his internal energy flow, his energy bubble and his martial applications, the student will begin to work with a partner. In conjunction, he will be taught exercises such as the "Eight Direction Perception" meditation (Volume II, Chapter 1-7), and begin his awareness training. The student must learn to flow with his partner's movements, so that when physical contact is introduced, it does not produce tension, fear, anxiety or aggression. This is implemented by structured Kun Shou or "Rolling Hands" sets which incorporate the martial applications of form movements. Each posture of the form is practiced in a structured push-hands setting.

There is no competition between partners in the first level of Kun Shou exercises. Partners will work together to achieve a common goal. If the instructor notices two students competing, he will have them switch partners. The environment must be geared towards learning.

After the student has worked to incorporate his internal boxing principles into his Kun Shou training sets, the instructor will decide whether or not to advance the student to the second level of Kun Shou which is more competitive, and then finally on to the San Shou training. Usually the student must advance through these stages before he will be ready for San Shou training.

Once the student has begun San Shou training and he has a solid understanding of these principles, he will begin to wean himself from using any techniques. Technique is only a tool of the novice. Technique training has its uses in building foundations for practice of principles, but the student must grow beyond technique. Reliance on technique will inhibit progress, creativity and spirit. In San Shou there are no rules. If the technique fighter's opponent is perceptive, he will never allow situations to arise where his opponent can use his techniques and so the technique fighter will be lost. Learn to apply principle, not techniques.

Technique fighting is a layer of skin to be shed after the student learns how to use energy and awareness (the principle of Wu-Wei). The intermediate level student will begin to use energy and awareness, flowing with the opponent's movements. His mind begins to function without blocks, without choosing alternatives. The response to any situation is spontaneous and immediate. The intermediate student is like the piano player moving from structured sheet music to improvisational jazz. Music not only provides a good analogy, it is also a good teacher. The rhythm, timing and improvisational skills taught in music are very helpful in mastering the martial arts. Many students take a very long time to advance to the intermediate level because they lack creativity and the ability to improvise. As the intermediate student learns to embellish his movements and vary his rhythm, he learns to create instead of copy.

The advanced student will not consciously act upon any of the opponent's advances or attacks. He uses his awareness and energy to join with his opponent and become one with his opponent. His applications will arise spontaneously and will be appropriate to the situation. His movements are fluid, soft, subtle and natural.

4-2. Preparation for Free Form Fighting

Forms of the internal martial arts are considered shadow boxing. Each application and movement must be smooth, solid and connected. Each posture in the form is a martial technique capable of four distinct fighting abilities: striking, controlling, throwing, and kicking.

4-3. Striking

Internal martial arts use “Seven Stars” or seven fists to attack and defend. These “Seven Stars” employ the head, shoulder and hip for inside striking, the elbows and knees for mid-range striking and the hands and feet for long range striking. In order to strike, the attack should be “all out”, moving your hands, legs and body together as one unit. Your palms should coil like two venomous snakes and the body should move like a dragon, circling and spinning like a tornado. Attack with one body, one ch’i, one intent.

Any tension prior to striking will rob you of speed, inhibit your power and telegraph your intent; therefore, strike while being relaxed. This is a state of complete mental and physical relaxation, while your spirit is intensely alive, and full of projected awareness.

- 1. Head Strike:** Clench the teeth, round or arch your back, and tuck the chin inward in order to root the head into the sternum and spine. Your lead foot slices into the opponent’s centerline establishing the line of power for the strike. The whole body moves as one action, folding and whipping the spine from the hips. The best target to attack is at the bridge of the nose and upper lip area, sternum, the floating ribs and above or below the breast.
- 2. Shoulder Strike:** Both hands should neutralize your opponent before you strike with the shoulder, the back shoulder being yin while the front shoulder is yang. Drop, compress, and fold the hip (Volume II, Chapter 16-4) when striking. This is an excellent technique to use against an approaching head strike.
- 3. Hand Strike:** The legs power the hips, the hips power the chest, and the hands move from the chest like a tiger seizing a lamb. Stretch the fingers when striking. Extend your hand to grab, strike, seize and hold. Use your feet in conjunction with your hands to coordinate an effective attack.

4. **Elbow Strike:** The elbow strike can be easily concealed and quite accurate when striking straight in, sideways, or hooking across. Use the same body structure as the hands; because the arm is folded, it is important to pull the thumb inward towards the chest when striking. This action also pulls on the thumb and little finger simultaneously readying the elbow for discharging.
5. **Hip Strike:** The foot compresses downward as the hip shakes (Volume II, Chapter 16-4). Keep the body centered. When the hip strikes into the opponent's mid-section the shoulder should always follow. While one hip strikes forward the other hip withdraws.
6. **Knee Strike:** The hands neutralize your opponent. When striking, your body drops. Squeeze the adductor muscles of your inner thigh while simultaneously compressing your intercostal and latissimus dorsi muscles downward upon impact.
7. **Foot Strikes:** When kicking it is the hand work which must disguise and conceal any action of the legs. Use your psoas muscles in conjunction with your hip's dropping and body compression.

4-4. Controlling and Locking Techniques

These techniques are used to intercept, seize, neutralize, lock, and control your opponent. The internal martial arts employ seven areas of locking to control the opponent's movement and eliminate their fighting potential. This training incorporates locking the fingers, wrists, elbows, shoulders, neck, ankles and knees (schools will differ in their approach). Generally, the locking techniques are divided into two distinct levels. The first level is called the stationary lock, also known as "Dead Hand" Chin Na and involves the opponent having already grabbed you. The second level is called the moving lock or "Live Hand" which involves actively intercepting the opponent. Both levels require the student to learn the proper application of seizing tendons, twisting joints, grasping blood vessels and nerve tissue. The three main components to utilizing controlling and locking techniques are:

1. The amount of pressure applied.
2. The angle and direction of the force.
3. The technique in which power is utilized.

4-5. Sweeping and Throwing Techniques

These techniques are used in mid-range and inside fighting. There are full body, half body, and quarter body throws to be implemented against the opponent depending on his shape, size, and weight distribution. All sweeps are mainly confined to the lower legs, knees, calves, ankles, and feet. For the highest rate of success it is extremely important to set these techniques up with a preliminary strike, then throw, followed by a lock - or strike, lock, then throw. Every throwing system has four basic areas to attack: hips, neck, arms and legs. Each combat system has their own unique ways of setting up the four areas to provide effective application.

4-6. Kicking Techniques

These techniques are used to attack long, mid-range, or inside your opponent's line of defense. Most kicking techniques (especially the inside ones) are kept hidden from the public, reserved for combat training. There are four fundamental techniques for kicking - Front, Back, Side, and Circular. Some systems will add modifications based on stylistic preferences.

After the student is able to identify and extrapolate on these fighting techniques from his form, he is taught the Eight Basic Rules of Boxing. These Eight Basic Rules in conjunction with the Ten Methods of San Shou complete the student's free fighting theory.

4-7. Eight Basic Rules of Internal Boxing

- 1. Both hands should be kept in front of the body:** This enables one hand to protect and cover the upper body while the other hand covers the lower body. As the hands extend outward, flow with the opponent's intention.
- 2. One leg must be positioned in front of the body:** This allows you to protect your groin, move, and change positions quickly. If the opponent retreats, your front foot advances. If the opponent advances, your rear foot moves.
- 3. Both arms should relax:** This will facilitate a quicker response permitting you to intercept, neutralize, whip, and counterstrike. Touch and stick, continuously following the opponent. Don't lose the lead, don't block or formulate your techniques, just flow with your opponent's motion and yield.

4. **The entire body must be flexible not rigid:** The body must move like water - strive for mastery of motion. If your opponent is hard, become soft, completely relying on your stepping in order to deprive him of the opportunity to strike. When walking around an opponent always change, twist, and coil as if the body is a dragon turning to grasp and the arms are like two snakes coiling to strike. Move into and behind the opponent, always flowing like water. In the Internal Martial Arts there is a saying, "Flow like water, turn like a tornado, and strike like lightning".
5. **The ch'i should be sunk solidly into the lower tan t'ien:** The tan tien naturally fills and expands. Close and pull up the anal sphincter, place the tongue against the palate, relax and sink.
6. **The legs must be well rooted:** As your palm goes out to attack the opponent, it is your legs that press the body in. All advancing and retreating should follow the compression of your heel. This is only possible through stable, rooted legs.
7. **The eyes must observe details with acute accuracy:** Keep your head facing forward. Use both eyes to study the opponent's body, root, facial features, weight shifts, and rhythm. Also use your peripheral vision.
8. **Outreach into your opponent as you listen:** Extend your awareness all around you, not only into the opponent. Be in touch with your opponent's mind, his thoughts, body, and intent while maintaining awareness of what is happening inside and around yourself. Sometimes you may telegraph an eye strike to secure a good strike to the knees or shins. This is because as an opponent moves back to avoid an eye strike, he opens up his lower extremities, leaving both his groin and knees vulnerable. Conversely, this theory can also be applied if you telegraph a groin kick in order to strike the eyes.

After understanding these Eight Basic Rules of Internal Boxing, the practitioner will commence the study of the Ten General Methods of Free Fighting to further develop and integrate the internal principles into a functional application. The Ten Methods are very important and should be understood completely before beginning Free Fighting.

4-8. San Shou Ten Methods

1. **Keep the body rooted and balanced:** Don't lose your central point of balance, it is important to initiate all movement from the body's center. If you are not careful you can disrupt the equilibrium of your physical body by "double-weighting" your mind. By becoming confused and disoriented you affect your center balance. This tenses the body and reduces fluidity. Self-inflicted tension results in hindered muscle control, stiffening the muscles, and obstructing breathing. Once the breath is affected the nervous system is affected, slowing your reflexes and depleting the body's ch'i.

When Free Fighting you must not focus your mind on using power. Both root and balance are the essential ingredients for speed and power. Root is a combination of centered body structure with stepping. Balance is a combination of Nei and Wei Ch'i, your centered body and intent.

2. **The footwork must be light, fast, and sure:** Without the step, the strike will only land superficially on the opponent. When fighting, the body will bob, weave, flinch, and react to any threatening motion. The secret in using the arms to assist the palms for fighting is to use the body to assist the arms, and the stepping to assist the body. The stepping should be light and spirited. The body and hand techniques should be connected to the motion of the hips. The movement of the foot slides, skimming the surface of the floor, lifting no higher than the thickness of a sheet of paper. It should be nontelegraphic and so subtle and inconspicuous that your opponent will not be aware of your forward movement. By the time he realizes what has happened, the strike should have landed. Move silently between the empty leg and the full leg; with each step adjust the body to defend and attack. To adjust the distance and range of attack it is important to subtly glide forward with the strike. Some examples of exercises to develop stepping technique are:

A. Stand at an “On Guard” posture with your rear heel placed against a wall. With the weight compressing backwards like a large spring, push off and propel yourself forward, striking at the same time. Make sure your front foot barely skims the surface of the floor as you strike. Next try to perform the same technique without the aid of the wall, propelling yourself forward and striking at the same time.

B. Have a partner stand about three feet in front of you. As you spring forward to attack, have him slide back or “cut the corner” to avoid the strike. This action trains your partner to listen and move while training you to attack without becoming emotional. The purpose of this exercise is to condition yourself to spring forward with the force of your whole body behind your attack. Flow smoothly like water, but be strong like a mountain.

- 3. Understand the Three Distances in fighting:** There are three ranges in fighting - **Outside, Mid-Range, and Inside** - broken down as follows:

A. Outside or Long Range - When fighting long range you will generally attack or defend with your feet or hands, keeping to the outside of your opponent’s Kill Zones. Most fighting will start at the outside but move to the inside very quickly.

B. Mid-Range - When fighting mid-range, you will usually neutralize with your hands and feet but your primary weapons will be your elbows and knees. From this range of fighting you can shift rapidly to either the outside or inside.

C. Inside or Short Range - When fighting short range you will use your head, shoulders, and hips for attacking, sweeping, and throwing. The main goal of inside fighting is causing your opponent to lose his balance. There is a basic combination used for inside applications, called the “Strike, Throw and Lock” technique. You first strike your opponent, move inside to throw him, and then lock him up once he’s hit the ground (there is also Strike, Lock, and Throw). The reason for studying these three ranges is to develop the appropriate speed, timing, angles, and penetration needed for effective fighting technique.

- 4. Understanding speed and velocity:** A push is a relatively gradual transfer of force, a punch is an instantaneous transfer of that force; the difference being the speed at which the moment of contact is made. Speed and velocity are not merely the ability to punch into the air with blinding quickness. Hand speed is important but reaction speed is more important. In essence, part of speed is determined by your opponent's action and timing. It is the ability to react at the proper time with the proper technique. The intuitive mind initiates this type of action. If the opponent starts to move, even slightly, you must respond before any action takes place. This is possible with the body flexible and relaxed, the stepping light and connected.
- 5. Understanding timing and accuracy:** No other component of fighting is more important than timing. Timing is responding at the proper moment to an attack or counterstrike. This occurs when your body, mind, emotion, and Spirit respond automatically, in a harmonious fashion, to the opening an opponent has provided. You must sense your opponent's intention. The moment he commits, you attack. Without proper timing a strike, even with all the power your body can issue, may be neutralized. This is why you use timing to attack, defend, neutralize and counter. Follow your opponent's rhythm and be able to change timing quickly. Here are some exercises used to develop timing:
- A.** Hang a piece of paper from the ceiling, suspended at heart level. Use the back of your hand to slap the center. The purpose is to create a small hole in the center. Once you can do this from a stationary stance, begin to move around striking from different positions.
- B.** Have a partner hold a coin in his fist. Touch the top of his knuckles with your fingers. As he drops the coin try to catch it before it hits the ground. (Volume II, Chapter 7-6)

With timing should come accuracy. Efficiency in fighting depends greatly on accuracy. There are five elements to a strike - Speed, Timing, Accuracy, Focus, and Penetration. All five components rely on each other to generate an effective disabling strike. Without accuracy, your speed and power would be more or less ineffective. Without a thorough knowledge of your striking areas, palm training would become an aimless exercise. There are four factors needed to understand the striking of target areas:

Physically - be capable of effective strikes to vulnerable spots.

Mentally - know where the target areas are.

Emotionally - feel in one's psyche where the vulnerable spots are.

Spiritually - project and lock onto target with the mind's eye.

Accuracy is the ability to strike precisely into the vulnerable spots the moment you see, feel and imagine an opening. Strike when you feel the energy bubble implode (Volume II, Chapter 1-2). This concentration is the ability to perform in stressful situations, with the mind prioritizing control of the body over your emotions. There are many methods to develop and train for accuracy, some examples are:

- A. Two-Man Sets designed for creating focus and accuracy.
- B. Marking off places on a punching bag and striking them.
- C. Hanging a ball from the ceiling and striking it.

6. **Understanding Angles and the Centerline:** When movement flows away from the center of your body, it loses speed; movement that flows towards the center gains speed. All movement that passes through the center of your body is projected in a straight line. The body's centerline is where your maximum power is focused. This is why, when fighting, you use both hands to protect your centerline. When either attacking or defending, you must align the nose, navel, toes, and fingers with your centerline. If they are not aligned in the same direction, upon contact you will either lose balance or maximum power.

There is a power line (Peng) that runs from your legs, hips, back, and shoulder all the way down your arm through the palm into your target. When a strike makes contact with its target there is a tremendous shock. This shock is absorbed by your opponent with the exception of the recoil which is transferred back into your body. If the elbows are kept pointing down, and the body's structure is correct, you will have no problem in absorbing the aftershock. If your structure is not aligned correctly, the aftershock may injure your joints (shoulder, elbow, wrist) or knock you off balance, and dissipate the effects of the strike. This also applies to your kicks as well. There are many exercises for developing centerline power, almost all of them consist of slow continuous striking patterns established on the centerline at various angles.

- 7. Understanding the Yin and Yang Energy:** The Yin and Yang energy refers to the philosophy that things that are opposite but not separated. These two opposite energies flow continuously in action from movement to movement in every step, application, strike, and technique. The vital issue here is balance. In fighting, if you use too much Yin energy, you will only be able to neutralize and move, but not counter. With too much Yang energy, you will become heavy and slow, making your movements vulnerable and susceptible to attack. When your opponent strikes, the action is considered Yang and your defensive action is Yin. When intercepting and neutralizing with Yin energy, you must immediately flow back into Yang energy to counterattack. At the time of his attack, your opponent will change from Yang to Yin, making him susceptible for a counterattack. This "Yin and Yang Cycle" changes very quickly, and it is extremely important to take advantage of the consistent openings. If your opponent grabs your arm firm and hard (Yang), you immediately respond by relaxing that arm (Yin), folding into them, and counterattacking (Yang).

8. Coordinate the breath with technique: It is important to regulate your breathing in conjunction with stepping, moving and striking. Many martial artists do not comprehend the importance of this technique, resulting in lack of breath, loss of strength, and poor striking ability. When fighting, if you attack, fake your strike but inhale pulling back and inward on the opposite arm, this will give power to the strike but reserve energy for a follow through attack. You can now exhale with your follow through attack simultaneously pulling inward with the opposite arm. This technique is known as "Yin and Yang Returning Power" or "Ripping Cotton". You must have both hands active in order to have breath control and power. Smooth and even movement will keep the breath sunk into the tan t'ien. As you use your hips to move your arms the breath should be kept down in the tan t'ien. Speed comes from using the waist, power comes from using the legs - it is the breath in the tan t'ien that secures them all.

9. Coordinate Ch'i Kung (Breath Skill) with Wei Kung (Outer Skill):

The reason you practice Ch'i Kung (Breath Skill) is to completely exercise the five chambers of the lungs. This method of training allows the body to take in more oxygen to increase stamina and build endurance. By breathing deeply and allowing the ch'i to flow effortlessly through the entire body, it can be coordinated and directed to work in conjunction with the outside body's skin, muscles, and bones. As far as the outside body is concerned, you must train in three areas to establish a martial arts body:

A. You must train to toughen the skin. By making it thicker you can protect the body's muscles and bones, preventing easy bruising which results in ch'i obstructions.

B. You must train to strengthen the muscles in order to increase your power. By strengthening the tendons and muscles you can support a stronger foundation increasing your fighting potential.

No matter how high a level of Ch'i Kung you master, if your muscles are weak, when you fight your body will exhaust itself quickly, scattering your ch'i, tensing the body and slowing your response. All your movements will lose their harmony.

C. You must train to develop your bones. Your bones must be solid yet resilient, firm and stable, with the flexible quality needed for compression and expansion of energy. Any place that makes contact with an opponent must have this solid connection to the ground. This will reduce injuries when fighting unless the muscles are weak and cannot support the structure. This training strengthens the body's ligaments that support the bones and connective tissues. The power generated from the bones is called "Firm Power", power generated from the tendons is called "Gentle Power". Both kinds of power are combined to form "Whole Body Power" used in rooting and striking.

- 10. Understand yourself and understand your opponent:** To be a truly effective fighter you must be realistic and completely honest with yourself. By acknowledging your own strengths and weaknesses you will be able to accurately analyze and interpret your opponent's strengths, and weaknesses.

If I am squared off with my opponent, and my mind says "I can beat him!", then I ask myself "How?" What is his power, reach, weight, experience, best, and favored techniques? Is he tall, short, fast, slow, big, small, etc. I will use my own body as a template to compare with each opponent that I face, being aware that strong and weak points will change from opponent to opponent based on their experience and fighting style.

Use your intent. In combat success depends first on courage and second on skill. This bravery is founded in skillful techniques. Your power must be released with vicious cruelty. The fighting classics state "Only cruel attacks and stable steps can conquer an enemy".

4-9. San Shou Training

The instructor will begin San Shou Training by attacking the beginner with slow, methodical, continuous attacks. At this stage the student learns how to overcome his fear of being hit, how to remain relaxed under attack, and how to maintain the principles he has practiced in his form movement and partner work (relaxation, fluidity, economy of movement, rooting, listening, and yielding are emphasized). Additionally, the student learns to flow and respond to the instructor's movements instead of simply reacting to each attack separately.

At first the student will usually find it hard to remain relaxed even though the instructor is moving at a slow pace. His mind will be occupied with how to block each of the instructor's strikes. He will be "reacting" to each strike rather than "responding" to the instructor's movement. Since his mind is active, the student will not maintain his root properly and thus his energy will be weak. The instructor will work with the student, reminding him to practice his basic principles. The student gradually learns to relax and move with the flow of the instructor's movement, applying the principles he practiced in his Kun Shou and Two-Man Training.

After the beginner has gained confidence and has learned how to maintain composure and stay relaxed with slow, technique oriented free form fighting, the Sifu or senior student, attacking at the same pace and speed, will use his skill to frustrate the beginning student at every turn. He does this by applying the principle of Wu-Wei. He lets the student's movements motivate his own movements and, flowing like water, he overwhelms the student. The instructor uses control and does not hit the student hard enough to hurt him, but hard enough to let him know he is getting hit. The student feels as though he is surrounded by mist and being attacked by an invisible opponent. The frustration brings fear, fear brings tension and tension only serves to worsen the situation. The student will try to save himself by using quickness and physical strength, but again, this only makes matters worse. It is as if he is caught in barbed-wire; the more he struggles, the more he entangles himself. The ego becomes bruised and the student has strong emotional reactions. The student does not realize that he is creating his own destruction and that the way to get out of it is to relax, apply the fundamental principles of his art and the principle of Wu-Wei. He may realize this after the session, but while he is "under the gun" the ego, fear, and emotion have taken control.

After a session like this the student usually has a strong emotional reaction. He feels like all of the hours he spent training have taken him nowhere. Many students will want to quit internal arts practice after this type of session; but this kind of training is designed to teach the student, through first hand experience, that strength, quickness, and technique based fighting, is counter-productive when facing an internal boxing practitioner. After the experience, the student will certainly believe this mentally, though it will take hours of work and many more similar free form fighting sessions before the student can start to physically, mentally, emotionally and spiritually realize the principle of Wu-Wei. These sessions will also help the student get in touch with the source of emotional energy. A student at this stage will typically be "taken under wing" by the instructor and will undergo emotional counseling, hours of physical training which teach the higher level internal principles, and spiritual and mental training through specific meditative exercises. This personalized training is necessary because the student is undergoing dramatic changes and if he is not guided through these changes he will never overcome the difficulties.

At some point in his training the student will come to the self-realization that the strangle-hold around his neck is his desire to win, and that in order to progress he must give up his grasping for goals; not try to achieve, but follow the principle of Wu-Wei. This internal realization cannot be taught or conceived intellectually. It is a realization of the entire being.

Internal Boxing Awareness Skill: Nei Ch'uan

5-1. Introduction

To be an “Internal” boxer you must first develop Bu Hsin: a state of mind devoid of emotional concern, focused on the simple task of completing the mission, a “Nothing Personal, Just Business” attitude.

It is a continuous flow of open awareness that creates the appropriate response with your opponent, focusing on the harmony of action and movement. Your life force (Ch'i) must be directed by your spirit (Shen) in order to freely allow the subconscious mind the creativity to manifest the appropriate skills and techniques. Any hesitation will destroy this creative flow and its link into physical experience. Flow with them like a river, respond like an echo!

These foundational awareness skills must eventually be fused into a single state of mind. You must bring these experiences and discoveries into your every day life, in order to acquire a deeper more powerful level of understanding. This state of mind, as it evolves from the psycho-physical and metaphysical planes of consciousness, and their fighting potential, is what I will discuss in the next few chapters. By understanding these basic foundational awareness skills and the internal principles that control our thinking, perceptions, actions and reactions, we will grow and develop to higher levels as martial artists.

We divide this energy potential into five categories - **Following, Joining, Borrowing, Counterattacking and Attacking.**

5-2. Following Energy

The basic method of “following” is to continuously blend with whatever movement is present. Always make sure that no excessive pressure is being applied to your opponent and at the same time do not disconnect from them. Seek the advantageous position by feeling and sensing when your opponent is vulnerable.

Also, maintain this harmony within an attack while controlling the opponent without losing contact. Attack in between the waves of his body's rhythm at the point of his contraction. The timing must be such that you enter into his rhythm and take control no sooner than he commits his action. He receives your strike when he feels that this is the moment to strike you. Two examples of exercises to help train this type of energy are:

A. The Mirror Image - Remain stationary, face across from your partner and begin to mimic his movements. One person leads the other follows. Concentrate on his center - body - space - timing.

B. Tracking His Movements - This exercise is performed while moving. Move from the center, listen, join, feel and follow. As he moves you continue to mimic his movements. It is important to keep the distance between you the same when moving forwards or backwards.

5-3. Joining Energy

Joining energy is first performed without touching your opponent. You are merging your body, mind, emotion, and spirit into one intention, one action, one direction. You must completely accept and follow his energy. Whenever he touches you, you must yield and stick to that part of his body instead of evading. This should be done in a very quiet and easy manner and should not be detected by the opponent until it is too late. The result is that you protect yourself with your awareness and redirect his energy so that he ends up destroying himself.

When using Joining energy it is of primary importance to relax. Use listening and outreaching energy (Volume II, Chapter 1-4) to engulf, then join with them. Feel for the peak of the attack and, when your body molds to that action, use circular counters.

5-4. Borrowing Energy

Borrowing energy is to absorb and redirect your opponent's energy. In borrowing, you do not use your own energy, you simply allow your opponent's energy, body, movement, and intention to motivate your actions. By circling and shifting, you throw his energy back into him. You can borrow your opponent's energy from a touch, by cycling or springing that energy back into him or you can borrow his intent by allowing it to move your body through listening ability. The important point to make here, is that you are free to adjust and change according to the opponent and circumstance. There are three actions of borrowing:

1. **Recycling** - This is a circular type of energy attack, absorbed into the feet and then thrown back into the opponent. Relax the shoulder and hips of the joints involved. You can use his energy like a force field, and without contact, use it to push your body around. This is like riding a wave in surfing.
2. **Springing Back** - This energy is like "loading a spring". It compresses inward and shoots back outward in a "load and release" type of reaction.
3. **Folding In** - This is a "collapse and strike" type of borrowing energy, like pulling a rubberband and having it suddenly snap on you. Relax the limbs that are borrowing, folding in on them suddenly like water. You need only one inch to fill any hole in his defense.

5-5. Counter-Attacking Energy

With listening energy you can read your opponent's intent, strategy, and fear. You can also use his own aggression to lead his mind and energy in a way that is advantageous to you. Keep in mind that you are the target; know this, and use it to bait him. Lead his thoughts, actions, and reactions through his desire to attack you.

Remain calm and sink when taking strikes. In evasion, you must move from the pelvis. Never let up on your attention, and keep your guard up. Remember that you cannot successfully lead his body without also leading his mind, emotion, and spirit. There are two main schools of thought in counter-attacking:

A. Changing the Rhythm - As he tracks you, change your timing suddenly and strike him before he can reset to follow you again. Remember, always stay awake and lock on! A sudden shift of rhythm can throw off his timing and make him vulnerable to a counter-attack.

B. Splitting the Energy - Offset and confuse him by throwing your energy body out and having him follow after that. In this school of thought you affect the body (Volume II, Chapter 1-3) by manipulating the energy that governs and controls his body. Use his reactive force by first connecting with his center. If he has resistance to this you penetrate it (through his action or reaction) by attacking him. You must work off the opponent's reactive force no matter how strong or fast he might be.

5-6. Attacking Energy

This is a kind of "Beat them to the Punch" attack. You hit the opponent before he thinks, attacking him before his actions are committed. From the ability to "read" him, you will see his intent; be inside his mind and move when he has any attachment to thought, emotion, or physical action. Maintain the advantage by being full with your energy body; allow no gaps in space or time perceptions (Volume II, Chapter 1-5). Learn to sense, and see the holes in his energy field and attack him where he cannot detect it.

As your awareness skill improves, the "visual timing" tends to slow down due to your increased perception. Hence, the stronger the perception, the faster the counter-attack. Attacking is actually counter-attacking on a faster plane of perceptual consciousness.

The Six Combinations and Eight Methods

6-1. Introduction

There are Six Internal Combinations and Eight Internal Methods that are used for stability and movement in the internal boxer's body structure. Explanation of the Internal Combinations is usually kept secret from the public, and their understanding is generally reserved for "closed door" students. The source of true internal power comes from a complete understanding of these Six Internal Combinations and Eight Secret Methods.

6-2. The Six Internal Combinations

The six combinations focus on the body's movement in conjunction with the complete fusion of the body, mind, and spirit.

1. **The Body Merges with the Intuition of the Mind** - By keeping your mind alert to your sensory perceptions, your body will respond intuitively. By quieting the mind and remaining alert to your feelings, the body will receive from the subconscious, rather than allowing the mind to interfere. Your body's actions then become a product of your will.
2. **The Mind's Intuition Merges with the Will** - When your mind is calm, your perception is enhanced, your consciousness further expands. You become more aware of how your body moves, your state of being and your intentions. These enhanced perceptions will blend with the will power, becoming one energy.

3. **The Will Merges with the Ch'i** - In the next stage you focus your attention on each component of your breathing. This awareness merges your will with your ch'i. When your will is expressed, all actions of your ch'i will follow.
4. **The Ch'i Merges with the Spirit** - Ch'i will naturally merge with spirit, but spirit is bound by thought. By focusing your attention on your will, you are not distracted by extraneous thoughts, the mind becomes empty and spirit expands. Life depends on spirit to give it meaning.
5. **The Spirit Harmonizes with the Movement** - If movement is to be alive, it must be filled with spirit, and not your mind. Even after years of faithfully repeating your Internal forms and sets, unless the spirit is the motivating force behind all actions, your practice will be in vain. Allow your spirit to move you.
6. **The Movement Harmonizes with the Void** - Sense the atmosphere, the air, the space and your surroundings as if they were water. All your movements and are part of a vast ocean of energy. By adapting this concept you will move with the universal harmony of movement and time.

The Six Internal Combinations describe the three-way relationship that you have with yourself: Inside with Inside, Inside with Outside, and Self with your Surroundings. It can be broken down as follows:

1. **The External and Internal Merge Together Uniting as One** - The body's external movements are in accord with the internal dynamics of the body's respiratory, digestive, lymphatic, reproductive, endocrine, cardiovascular, skeletal, and nervous systems.
2. **The Body and the Will Merge Together Uniting as One** - All things that are tangible and intangible, visible and invisible, material and immaterial merge together.
3. **Heaven and Earth Merge Together Uniting as One** - Man's nature, his desires, and God's divine nature - His will and desire for our lives -merge together in total compliance resulting in complete harmony with the universal course of events.

6-3. The Eight Internal Methods

In martial arts situations it is important to maintain both your psychological and physical unity, while pressing to upset that of your opponent's. For example, if I attack a major vital point on my opponent (his eyes, throat, or groin), I automatically release an extremely high level of anxiety in my opponent based on a memory response due to previous injuries to those areas and their surrounding nerves. Because of this association, my opponent will become physically affected due to his psychological interpretations of that strike. Also, because of their emotional reflex, my opponent will automatically fall into a state of emotional shock, splitting both his mind and physical body. By succumbing to this state of mind, my opponent will be rendered highly vulnerable and susceptible to further attacks.

These are eight special methods that will teach you the secrets of maintaining both the psychological and physical harmony you need in the state of combat. The study of these eight methods will enable you to maintain this state of harmony through constant action. "It is a wise fighter who learns to develop natural resources and to be cunning with his natural abilities".

1. The Action of One's Ch'i is Cultivated by the Release of One's

Spirit - The spirit gives the life that enhances the energy flow is the main foundation of the eight secret methods. There are three sides to martial arts training:

A. Developing the coordination of muscular movements and acquiring the skills of certain techniques that elicit successful application. Maintaining a muscle memory of those techniques - response application is mandatory.

B. Conditioning the body's metabolic structure in order to bear the stress of conflict and produce the endurance needed to overcome the opponent. Without strong endurance the body's structure dissipates.

C. Preparing the mind, subconscious, emotions, and spirit to meet the challenge. The mind and its psychology will determine the "victory or loss" by controlling the body's survival defense behavior. To develop power in your movements, you must inspire your spirit to develop your energy.

2. The Chin of One's Bone Structure is Developed by Coaxing -

You must stack the bones from the bottom up to counter the external force of gravity so that the muscles will not be stressed and will be released to relax. The muscles will then develop uniformly around all of your bones, resulting in equal strength balanced in all directions. Being under less initial tension, the muscles can now propel your bones with larger and more rapid pulse contractions. The chin (or intrinsic force) is then pumped through the hydraulic action of the legs and released through the entire body. By patiently practicing the tendon stretching exercises (within the body's limits) your intrinsic nature will become more resilient. Remember to gently coax your body to change.

3. Transform the Form by Imitating the Model and Following One's Own Innate Pattern -

Form, in its innate essence, is the material expression of the spirit. You must transform the apparent form of your own movement patterns to the true origin of that movement by adhering to the principles of change. Each and every action must continue to melt and flow into the next action. All form "resides within our own being and arise spontaneously". You must pay attention to the results of your efforts, the cause and effect, and not just the pattern itself. Model yourself on the pattern within your own nature.

4. Use Circular Motion, Interpret and Respond -

All of your body motions are circular and all movements will flow along with less effort if they are implemented within these circles. Your perceptions and movement must circulate with those of your opponent. Use your intuition, feeling, and subconscious to perceive these changes and respond immediately. You must be continuous without any anticipation of his movements. When your mind opens up, it is devoid of arguments and produces a clear path of incoming information. This is true listening and must be your strategy in order to seek his strategy.

5. The Head is Suspended in Pure Reflection Seeking Balance-

The head is held up allowing the body to hang down. This is an action of will, not force. Imagine the head being a hawk suspended in the clouds searching for its prey. The body's muscles relax from supporting its own weight and is then free to feel all its motions originating from the center of the body.

- 6. Move Rhythmically, Coming and Going, Reversing and Repeating** - All motions of the body and limbs are produced by the alternation of opposed sets of muscles which result in anatomical rhythms. It is this alternate contraction and relaxation of antagonistic flexors which produce the action of the muscles that increases the steadiness, accuracy, and continuity of any movement. When fewer muscle groups are involved, your movement is more skillful. Your own personal rhythm stems from the right relationship of all your parts, rather than from just their exterior regimentation. Your practice should therefore alter in rhythms and tempo. If a great amount of assistance is given to the pull of gravity, the resulting movement will be one of a soft, buoyant action. As movement flows away from the center of your body, it loses speed. Movement that flows toward the center of your body gains speed. Use this action to conceal your own intention, but do not disrupt your opponent's. Allow him to commit his energies to an error.
- 7. Settle the Mind and Hold onto the Intuitive Feelings** - Without the power of concentration, all the strength goes astray. Compose yourself and allow your mind to enter a state of reflection. Allow your attention to become undisturbed. Begin trusting your intuitive feelings. Don't let the rhythm of your body's movements lull you into a trance. Act on what you sense rather than on what you think. Relax and flow with your intuition.
- 8. Arising and Retiring at Will, the Inner Workings are Concealed** - "One who excels as a warrior does not appear formidable." When one has mastered himself he is unassuming and not showy. He is humbled by his own abilities. Always stay relaxed. At the moment that you sense your opponent's vulnerability, pulse your "Fa Chin" into your opponent and repel him, "like a shiver repels the cold". The more relaxed you are the greater the energy contraction. When touched, strike before your opponent can advance. Move lightly, and lead him into the void.

These Six Combinations and Eight Secret Methods of Internal Boxing impart nothing new to your nature. They only nurture that which was originally there by making you aware of your own innate potential and assist it by drawing it out. The best place to conceal your ability is in your own nature.

Establishing Realistic Training Goals

7-1. Introduction

I have found that in martial arts training the axiom “practice makes perfect” is not adequate. Actually, “perfect practice makes perfect”. The idea is not to train the same thing over and over again but rather to strive for specific goals in your training.

In your quest for martial excellence be aware of those areas in your subconscious that sabotage your goals. It all comes down to your self image. Your self image will equal your performance as a fighter. Remember “The imagination leads the mind, the mind leads the body”. You bring about what you think about. You will act in accordance with the “truth” about yourself that you have come to believe, not necessarily as it really is.

Your subconscious mind allows you to automatically act, train, and be exactly like the mold you have created in your self image. If you want to move out of your present state of conditioning you must change the “truth” you have programmed into your subconscious about yourself. If you don’t use the proper imagery, visualization, and affirmations to change your subconscious present picture, your subconscious mind will seek to correct positive change viewing it as a mistake, and revert you back to your original present state.

All fighters have comfort zones. These are levels of achievement that the martial artist works toward, then becomes comfortable with, only to remain stuck there. The fear of criticism keeps them from succeeding beyond this point to the next plateau. Within your present thoughts you determine your future. The quality of this "self talk" will either build up or tear down your self worth. Negative thoughts increase stress and reduce your potential for improvement. If you think and reaffirm that you will never get beyond a certain level of training, you won't! Through the use of repeated visualization and imagery triggered by your experiential affirmation, you will be able to change your present reality on a subconscious level and achieve the goals that you are striving toward.

It is the subconscious creativity and will power (or intent) that creates the fuel which will propel you out of a stagnant pattern into an effective, successful goal-orientated training. By focusing on the joy and pleasure of your reward, you formulate a constructive imagery instead of a restrictive one. Restrictive imagery is based on a fear, rejection, and failure concept. This is a coercive approach using an "I have to or else" attitude. This state of mind is completely counter productive as it causes you to subconsciously procrastinate (creative avoidance) and sabotage your progress.

It is important to use experiential affirmations and constructive imagery to accomplish your goals. By visualizing the joy, power and good of achieving a specific goal safely, without any fear or reservation, the subconscious mind begins to experience this "future" goal as a "present" state and strives to maintain it. By maintaining this current dominant image of "truth" you will begin to act in conjunction with it until a permanent pattern becomes established.

7-2. Visualization

Visualization is simply seeing or experiencing yourself in your mind. By forming a mental image, you can extend your physical practice by a factor of ten with visualization. Mental training builds neuro-muscular connections. You must mentally rehearse your skills.

There are three steps to successful visualization:

1. **Deep Relaxation through Ch'i Kung meditations:** By releasing stress and unnecessary tension, more energy is available for sustained visualization. Letting go of fear of the future and emotional reactions to the past allows you to focus on the present moment and permits visualization to penetrate to deeper subconscious levels.

When you tense your body, even slightly, many muscles contract. Some of these muscles are antagonistic to the muscles that are required for a maximum result. Relaxation will permit you to channel energy to the appropriate muscles producing more efficiency and less wasted effort.

2. **Developing the ability, through contact practice, to generate specific image using all five senses with clarity and control.** Visualize internally with your senses. See what you would see, feel what you would feel, hear what you would hear, taste and smell what you would taste and smell. Work towards a fullness of experience.
3. **The combination of physical performance and visualization while in a deeply relaxed yet concentrated state.** Visualize externally by seeing yourself on your own mental movie screen while analyzing and correcting your performance. Visualize different types of opponents and patterns of interaction. During visualization, if you detect an error, you should mentally rewind and replay the event perfectly.

Regular practice is of utmost importance. It is better to train for ten minutes six times a week than twice a week for thirty minutes.

Deep relaxation should not be done during the day of a competition because the patterning of large muscle groups may be adversely affected. To control anxiety on the day of competition, induce light relaxation and positive visualization up to the point of the fight or performance.

7-3. Physical Training

Speed, agility, coordination, balance and power are combined with relaxation and flexibility in order to round out a total martial training program. The training relates to your physical work capacity in the following areas:

Cardiovascular Function

Respiratory Function

Muscular Efficiency

→ **Strength** → **Muscular Endurance**

There are three common principles to be aware of when beginning a martial training program.

1. **The Overload Principle:** In order to gain the body conditioning needed to improve and maintain endurance, your body must gradually increase its workload (for some students this amount of overload can be surprisingly small). All that needs to be done is to increase the total work that you do: increase the number of striking sets, kicking sets, etc.; and increase your work rate by doing the sets faster. Since your body is controlled by your mind, you must also work to increase your levels of mental control if you expect higher levels of physical performance.
2. **The Progression Principle:** As conditioning to your present training improves, it becomes necessary to progress to a new overload level by undertaking more difficult and demanding training routines. This is alternated with rest/recovery periods which allow the body to adjust and adapt.
3. **Balanced Lifestyle:** Diet, sleep patterns, work/play habits, spiritual practice, relationships, are significant aspects of the overall energy structure of a person's life. These dynamics must be continually studied and sensitively tuned to maximize the progress towards realistic goals.

7-4. Training Programs

Improvements in martial arts ability are produced by structuring specific kinds of training into an organized workout program. More is not necessarily better. The image of the Shaolin monk or Kung Fu disciple practicing their skills ten to fourteen hours everyday is only a symbol of aspiration. In reality a monk's day would include gardening, cooking, chores, prayer and meditation, reading classics and scripture, helping the sick and needy, performing social rituals, etc. It would be virtually impossible to complete your entire training routine in one day and in any case, steady progress would be hindered. Overtraining leads to physical damage and illness. Most students begin to stagnate in certain parts of their training by trying to get through too much material without attention to detail, or by trying to achieve results too quickly.

In order to prevent martial arts burnout, I encourage students to divide their training into a three day Cultivation/Circulation and three day Structure/Application routine. This enables the student to train hard, make progress and constantly improve. Because martial combat requires lightning fast reflexes, explosive energy release plus the ability to relax, listen to and perceive the opponent, the training must be tailored accordingly. Here are some sample programs, consult your teacher to establish specific exercises and amount of time to spend on each routine:

Martial Arts Training Schedule

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Nei Kung	Combat Training	Nei Kung	Combat Training	Nei Kung	Combat Training	Free Day
Form Work	Palm Work, Kicking Sets	Form Work	Palm Work, Kicking Sets	Form Work	Palm Work, Kicking Sets	Student's Choice
Ch'i Kung	Speed Combinations	Ch'i Kung	Speed Combinations	Ch'i Kung	Speed Combinations	Something Light

Healing Arts Training Schedule

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Ch'i Kung	Shen Kung	Ch'i Kung	Shen Kung	Ch'i Kung	Shen Kung	Free Day
Body/Ch'i Training	Mind/Spirit Training	Body/Ch'i Training	Mind/Spirit Training	Body/Ch'i Training	Mind/Spirit Training	Student's Choice

7-5. Competition

To excel in martial competition (be it combat or sport) you must be unconcerned with all of the perceived threats which might occur and any distracting trivia that memory brings up. The reaction to stress or fear, if not controlled, will compound the stress and adversely affect your mental/physical performance. You need to be totally involved in the task at hand - physically relaxed and mentally focused.

When faced with an opponent, students initially can be intimidated by the size and weight, muscles, facial expression or even what the opponent is wearing (rank insignia such as belt, sash, or uniform). This is because of past experiences and memories provoking a reaction. The student's physical skill level and strength may be equal to or in fact exceed the opponent's. However, the student has not yet acquired the mental skills that allow him to approach each opponent as a challenge - a situation not to be feared, but rather an opportunity to learn and excel.




Eight Animal Fighting Characteristics of the I-Ching






8-1. Introduction

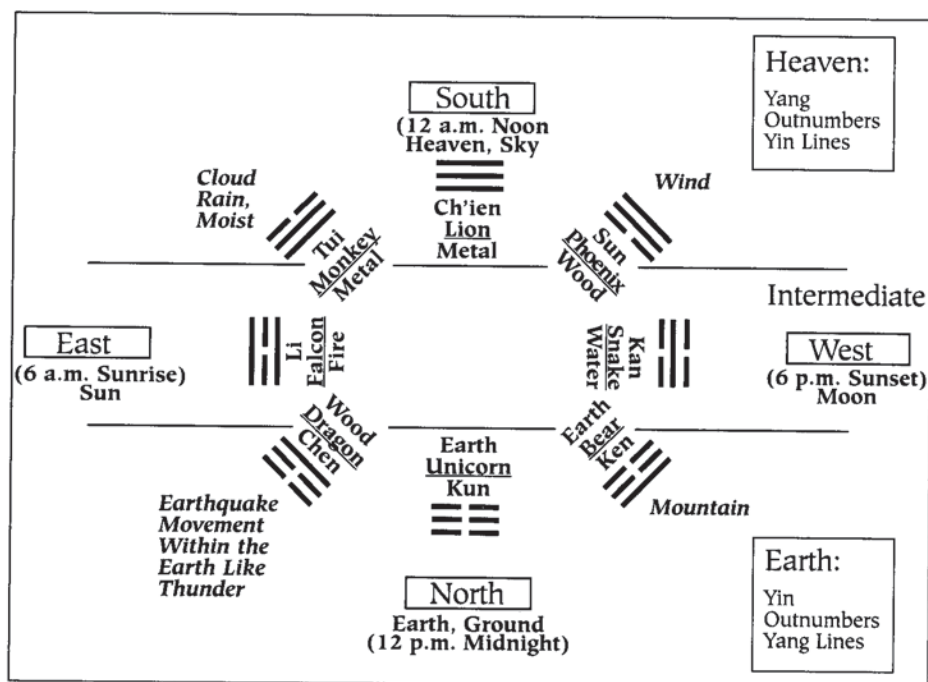
Pa Kua translates as “Eight Trigrams”, which are the symbols that form the foundation of the I-Ching or “Book of Changes”. In fighting theory, each individual kua develops the characteristics of a specific animal’s image and movement to create a unique form of techniques and patterns for healing and self-defense. Form is life energy in motion, it abides within your being and arises spontaneously.

By studying the Eight Trigrams and their related animals as they pertain to form practice and fighting, you will develop strong confidence and inner will. Relaxing the mind, allowing the trigram changes and animal attitudes to motivate your movement, permits your body to respond without confusion. By adopting the spirit of the animal and not restricting your boundaries, ego-fear will diminish. It is the image that guides the experience. The confidence and inner strength are generated by the focus of intent on the spirit and not the technique. The intent must be clear and have the "Animal's Flavor" - it must embody the alertness, power, spirit, will, and energy of that particular animal. When you reside in this increased state of psychic awareness, there is a spontaneous correctness in your actions.

Each form involves a different energy and animal characteristic and each animal will contain the characteristics of the other animals in its movement, emotion and attitude. This corresponds to the Eight Trigrams becoming the sixty-four hexagrams. A beginning student's movements generally will reflect the characteristics of only one animal at first. As he advances and continues to study he will then be able to demonstrate all of the animal characteristics in his form at any given moment. Keep in mind that this is not a fixed system. There must be dynamic movement in which you have the potential to use all eight animals although you may identify for the most part with the characteristics of a single one.

Trigram	Symbolism	Relation	Attributes	Animal	Element
Ch'ien 	Heaven/Sky Supreme Yang	Father	Strength Active Creative	Lion	Metal
K'un 	Earth/Ground Supreme Yin	Mother	Meekness Receptive Yielding Submissive	Unicorn	Earth
K'an 	Water Abysmal Moon (Yin)	#2 Son	Danger Difficulty Formless Fluid	Snake	Water

Trigram	Symbolism	Relation	Attributes	Animal	Element
Li 	Fire Light Sun (Yang)	#2 Daughter	Elegance Intelligence Dependence Clinging Attachment	Falcon	Fire
Chen 	Thunder Earthquake (Yang)	#1 Son	Motion Arousing Agitating Shaking Exciting Mobility	Dragon	Wood
Sun 	Air Wind Wood (Yin)	#1 Daughter	Penetration Flexible Gentle Soft Sensitivity Responsiveness	Phoenix	Wood
Ken 	Mountain (Yin)	#3 Son	Resistance Obstruction Solid Obstacle Resting Stoppage Keeping Still Steady Heaviness Quietness Concentration	Bear	Earth
Tui 	Marsh Lake Mist Clouds Evaporations (Yang)	#3 Daughter	Pleasure Joyous Gaiety Eloquence Delight Reflecting Buoyant Lightness Observation	Monkey	Metal



8-2. The Sequence of Earlier Heaven

The Taoist principle is always to swim with the current rather than against it. But even swimming with the current requires some knowledge of the currents often unpredictable changes. Everything in nature is subject to constant change whether it is a circular transformation or a progressive alteration. Changelessness is perceived as a sign of stagnation and death. Transformation is viewed as a sign of life. The following is a rendition of the eight trigrams, transformed into a continuous cycle of change. In this chart, the Eight Animals are arranged in the Sequence of Earlier Heaven or Prenature (Before the World), also known as the Fu Hsi's Trigrams.









Because the Emperor alone was allowed to use maps, they were specifically designed for his convenience. His throne was positioned always facing South, the direction of Yang energy. As the magistrates of his court would spread the map before him, he would have the East at his left hand, the West at his right, with the South pointed farthest away from him at the top of the map. In keeping with tradition, this is the exact way the trigrams of the Eight Animals were positioned and from this orientation they were used.

The animal fighting combinations can be arranged into many different unions depending upon the physical, mental, emotional, and spiritual blend. The point in combining the Eight Animals is to complete a balance and harmony of fighting skills based on each individual's unique talents.

Here are a few examples of interconnections:

1. Trigrams

These animals are paired together according to opposite attraction, giving a balance of both Yin and Yang principles.

	Lion	Father	Heaven
	Unicorn	Mother	Earth
	Falcon	#2 Daughter	Fire
	Snake	#2 Son	Water
	Dragon	#1 Son	Thunder
	Phoenix	#1 Daughter	Wind
	Bear	#3 Son	Mountain
	Monkey	#3 Daughter	Lake

2. Physical Attributes

These animals are paired together according to their physical attributes, bone structure, and fighting range potential.

Big Boned, Powerful



Lion

Father



Bear

#3 Son

Quick, Agile, Small



Unicorn

Mother



Monkey

#3 Daughter

Long Reach, Slender



Dragon

#1 Son



Snake

#2 Son

Medium Boned, Strong



Phoenix

#1 Daughter



Falcon

#2 Daughter

3. Elements

These animals are paired together according to their natural elements and their fighting preferences.

Grappling



Lion

Metal



Monkey

Metal

Evasion



Unicorn

Earth



Bear

Earth

Spinning



Dragon

Wood



Phoenix

Wood

Point Attack



Falcon

Fire

































Snake

Water

































































8-3. Natural and Martial Energies

The internal martial arts encompass the skills and fighting theories of the Five Elements, Yin and Yang balance and the Eight Trigram harmonies. Here is how the Yin and Yang natural energies transform the martial power and strategy.

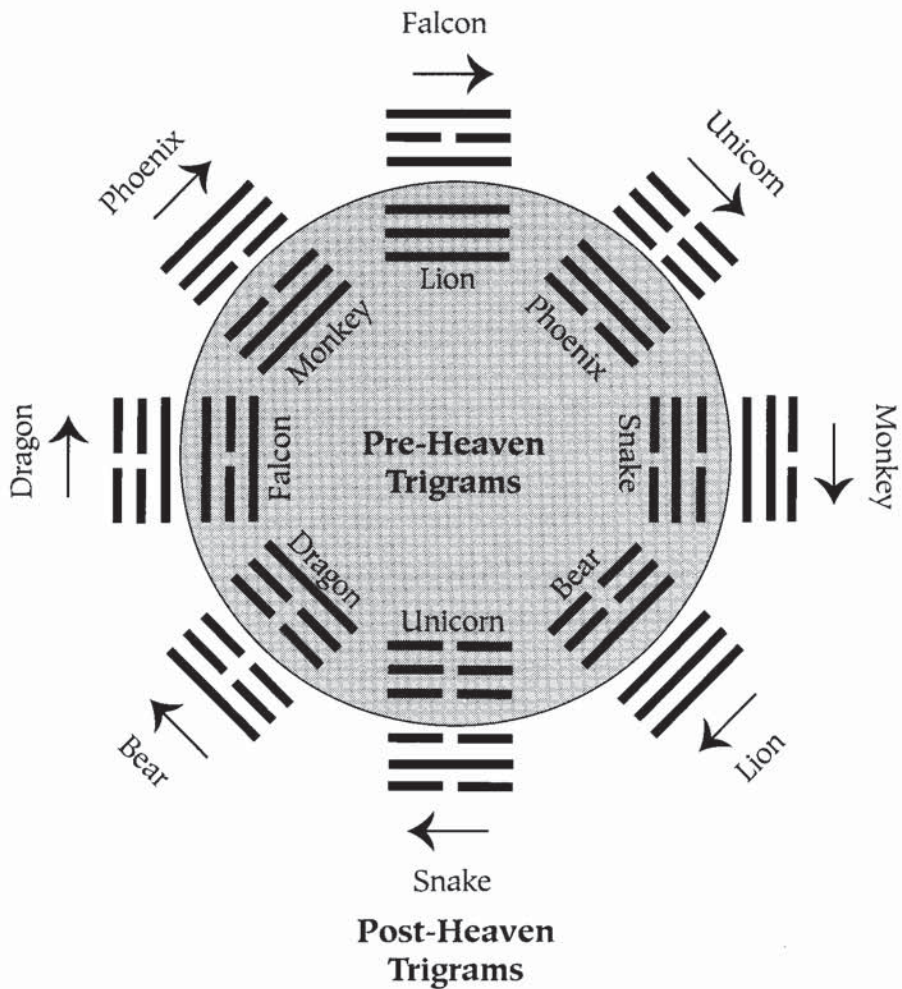
2 Forms of Natural Energy		2 Phases of Martial Energy	
Yang 	Yin 	Yang  Attack	Yin  Defend
4 Symbols of Natural Energy		4 Phases of Martial Energy	
Yang	Yin	Attacking	Defending
			
Greater Yang	Lesser Yang	Attack	Attack
			
Greater Yin	Lesser Yin	Attack Defend	Defend Attack
8 Trigrams of Natural Energy			
Supreme Yang 		Supreme Yin 	
			
Deep	Middle	Shallow	Deep
			
Middle	Shallow	Middle	Shallow
8 Trigrams of Martial Energy			
Full Attack	Attack Attack Defend	Attack Defend Attack	Defend Attack Attack
			
			
Full Defense	Defend Defend Attack	Defend Attack Defend	Attack Defend Defend

The I-Ching consists of sixty-four hexagrams. The eight dominant trigrams and associated animal characteristics are matched and combined to generate the hexagrams. In each trigram, the first (lowest) line represents the connection with the Earth and is associated with the lower tan t'ien (located in the lower abdominal area). The second line represents the connection with Man and is associated with the middle tan t'ien (located in the solar plexus area). The third line represents Heaven and is associated with the upper tan t'ien (located in the middle of the brain). The concept of movement is applied to the hexagram where the motion flows from the bottom (first line) to the top (sixth line).

Here are the sixty-four trigram configurations of the I-Ching correlated to the Eight Animal fighting theories:

	Lion	Unicorn	Dragon	Snake	Bear	Phoenix	Falcon	Monkey
Lion								
Unicorn								
Dragon								
Snake								
Bear								
Phoenix								
Falcon								
Monkey								

Here is the sixty-four trigram configuration of the Eight Animals as determined through the Pre-Heaven and Post-Heaven Cycle. The sequence of Pre-Heaven trigrams are established in the center of the circle. This harmonic balance is secure, solid, and stationary. The sequence of Post-Heaven trigrams encircles the Pre-Heaven trigrams. This second sequence of Post-Heaven trigrams create the sixty-four hexagrams of Eight Animal combinations as they shift and rotate around the Pre-Heaven trigrams.



8-4. Switching Animals


Study of the I-Ching reveals much about the nature of fighting. Each trigram represents a template of attacking and defending strategies implemented through footwork. When training for fighting, the traditional sequence is to train the footwork first (stepping, etc.), next train the body's movements with footwork (slip, bob, weave, etc.), then train the arms and hands (palm strikes, elbow strikes, parries, etc.) in combination stepping and speed drills. Each student must combine his own personality traits (passive-Yin, aggressive-Yang), his physical structure (thin-fat, long-short, strong-weak, etc.) in conjunction with his martial forte (long/medium/inside ranges) in order to accurately choose the animal for which he is best suited.

If you are big boned and aggressive, you may have the dominant traits of the Lion, however, this does not exempt you from utilizing the characteristics of the other animals. The hexagrams display how the Lion can combine with the other animals so that you will not be limited by your body build or structure. This is especially important if you face an opponent who is of your same build and equal in fighting ability. You must be able to change animals unpredictably in order to confuse and defeat your opponent, using transitions such as Lion-Unicorn, Lion-Snake, Lion-Falcon, Pure Lion, etc. You will also change animals depending on the situation. You may begin a fight with Unicorn (Yin-bobbing, weaving and moving) and if in the course of the fight you find yourself in a situation where you have the upper hand and can dominate your opponent, you could switch into Lion (Yang) to finish him off.

If you embody the changes inherent in the trigrams and hexagrams, your fighting will become a moving I-Ching. Concentration on the changes will deter ego involvement and lead toward greater clarity of intent and fighting tenacity. Keep in mind that animal imitation is only a training tool. Once this experience is learned, the imagery is no longer needed - it is forever stored in the subconscious to be drawn upon. The image of each animal is simply a model for learning how to express yourself and the patterning leads to self-discovery by becoming a guide that nurtures the correct inner qualities which express the correct outer form.

The Lion & The Heaven Trigram: Ch'ien

9-1. Introduction


 Ch'ien represents Heaven and is pure Yang. Its attributes are health and strength. In the physical dimension it becomes the Lion, an animal that is brave, strong, determined, and aggressive. The Lion is very confident in his attack. He chooses opponents he knows he can overpower. His personality is short tempered; he channels anger into fighting energy. The Lion's fighting characteristics are: solemnity and explosiveness.

In fighting, Ch'ien takes the form of the lion paw. The fingers are curled so as to strike or quickly grab the opponent and break their defense. The lion paw expresses ch'i through the Crushing Palm, directed at such targets as the temples, bridge of the nose, sternum, heart, and kidneys. The Lion's favorite techniques are those used in Chin Na (joint locking) and grappling (ground work and choke outs). Along with the seizing techniques of the lion paw, he uses his arms to catch, hook, and trap for initiating bone breaking and joint dislocation. (An important principle for joint locking is to use the entire body's energy and not just the arms.) The Lion is also very punishing with his use of knees, elbows, and striking with his head. The legs are used for low pounding kicks designed to break the structure of his opponent and dislocate the knees. He will also step on the feet and ankles of the opponent to keep him from running away as the techniques are applied. The Lion charges the opponent with the

intent of pouncing and crushing. When an attack occurs, a lesser trained or fear orientated student will typically tense up and brace for the Lion's attack causing his body to become stiff and lose its natural flexibility. At this point the opponent's body can be moved and injured very easily. If the opponent should escape, the Lion does not give chase and will never retreat, instead he will recompose himself and await the opportune moment to pounce. The Lion is usually dominant in practitioners who have a heavy body structure and are big boned and is effectively implemented on any opponent that is of smaller bone and muscular definition. His weakness is on the outside range.

When practicing the techniques, concentrate on manifesting strength and power by stretching the tendons from the hands all the way down to the toes ("pulling" and "reeling" silk). The hands stretch out in full strength, and the fingers are spread in order to develop ch'i and further elongate the muscles and tendons (Volume II, Chapter 12). The body should be completely full and packed with ch'i, and both the internal and external ch'i of the upper and lower torso combined into one energy.

Practicing the techniques correctly will feel comfortable and will effectively strengthen and stimulate lungs and breathing as well as the brain and central nervous system. If the techniques are done incorrectly (using physical strength instead of Chin and forcing the ch'i instead of relaxing and nurturing it) internal blockages will result and the heart valves won't open freely which will result in high blood pressure.

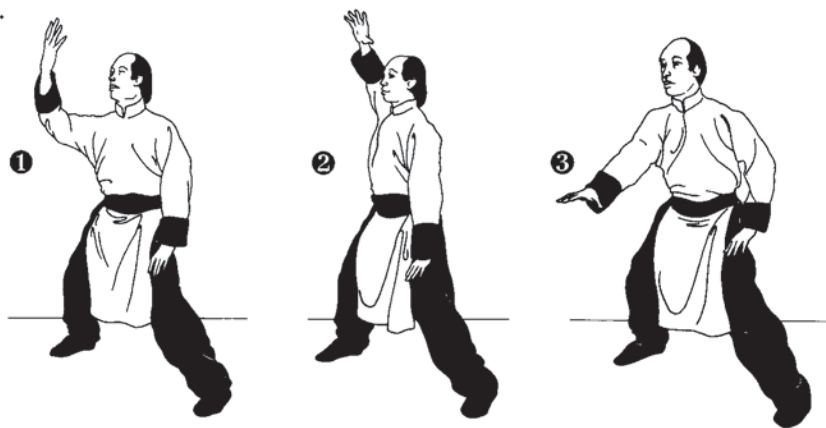
 The trigram Ch'ien symbolizes Heaven and the three unbroken lines refer to the pure Yang energy - of being strong, full of power and creativity - extending outward in all directions.

9-2. The Lion's Crushing Palm Training

The Crushing Palm (also called the Dragon Heart Palm) is used in order to crush the major organs or jar them loose from their position in the body and to shatter the muscles and bones. Because the energy is released like an explosion and its penetration power causes ruptures or tears that produce severe internal bleeding. The fingers are used in conjunction with the palm to facilitate a double strike that breaks an opponent's "iron shirt".

The type of Chin used for this palm is called "Scattering Energy". An exercise used to cultivate the energy needed to execute the palm is called "Meteor Shatters the Earth":

Remain in a medium horse stance with both palms facing down by your knees. As you raise your right palm, draw up your testicles, tighten your anal sphincter and press your knees inward as your heels press outward. Your left palm (Hoku Point) rests on the gall bladder meridian of your left thigh. Eyes watch the right palm as it rises to head level. Inhale as you stretch the tendons and ligaments from your feet all the way up to your hands and separate the fingers. As you exhale, whip the spine using sacral and cranial pumping action while dropping your heel to increase the power of the technique. Thrust your palm downward by first pulling your elbow and allowing the tendons from the shoulder, scapula, intercostals and latissimus muscles to whip the palm. This should cause a vibration all the way down to your toes, then back up to your palms. Later, as you advance in training, condense this vibration into your bones before you strike (Volume II, Chapter 14-4). Remember when using internal strikes to always keep the elbows heavy the palms light, as opposed to the external method where you keep the hands heavy and the arms light.



9-3. Lion Auxiliary Training

There are many accessory training techniques used to enhance skills. Constant practice will instill a permanent muscle memory resulting in an unconscious reaction pattern. This training will enable you to strike, move, and blend with the power, speed, agility, and balance that are essential for effective fighting skills.

9-4. Lion Grabbing and Seizing Training

The Lion's ability to grab an opponent and pull him to the inside is an important technique to develop. When seizing an opponent, grab with the fingers and curl them into the muscles, separating the connective tissues and bones. To develop the power and torque needed to facilitate this action, begin your training by:

1. Staff Pulling - This is a simple exercise and requires the use of one staff and a willing partner. At opposite ends of the staff, each partner should grasp hold with the tips of the fingers and begin pulling the staff toward themselves. This "Tug of War" action develops the ability to grab, seize, and pull.

2. Bottle Catching -

Another simple exercise using a jar filled with beans. Seize the mouth of the jar with your fingers. Pick it up, drop it and catch it before it hits the ground. Alternate hands and keep the elbows pointing down.



3. Fierce Tiger Seizes Goat - To perform this exercise you need to make several bean bags of various shapes, sizes, and weights. Toss the bags into the air then seize and pull them into yourself as you perform various palm changing techniques.

4. Weighted Turning Palm Skill -


One of Cheng Ting Hua's secret training methods that he used to develop and maintain the strong grip that he employed in both his Pa Kua and His Pao Ting (a Mongolian "fast style" wrestling system which combines punching, kicking, joint locking, throwing, and point striking). Master Cheng would walk the circle holding a two-foot length of rope tied



to a bucket of water hanging from his extended palm. Walk the circle and perform inside palm changes. As soon as the change begins, the bottom palm shoots outward to grab the rope just below the extended fist. Continue walking in the opposite direction.

The Unicorn & The Earth Trigram: K'un

10-1. Introduction

 K'un represents the Earth and is pure Yin. Its attributes are meekness and receptivity. When referring to the animal characteristic it becomes the Unicorn which is kind and good natured. It is capable of flight, and can change forms unpredictably. It has the ability of standing on one leg and the agility of rotating and turning the body with one movement. This trigram is, by nature, flowing and therefore the body is fast and light. It moves like a swirling wind and turns like a spinning top. The Unicorn's fighting characteristics are: yielding and receptivity.

The Unicorn features the palm techniques of the "Willow Leaf" Palm. The spirit of the Unicorn is expressed through the configuration of "turning body striking palms", and the principle of "Tsou Hua" which is the use of appropriate movement to respond with yielding rather than avoiding. Practitioners who are naturally quick, agile, and evasive can emphasize the Unicorn as their specialty in fighting. Adopting the Unicorn fighting style is effective if your opponent is much bigger, stronger, and more aggressive than you are (i.e. Lion).

The Unicorn is always evading, much like a matador would against a bull, while he is looking for an opening to attack. A master of bobbing and weaving, dodging, and withdrawing, the Unicorn is known for its sudden spins and its crafty one-leg turning strikes. Extremely deceptive, the Unicorn draws its opponent in, avoids the attack, and then counter-attacks. The Unicorn does not aggressively kick or strike, instead he will use his deceptive movements, placing his feet, knees, elbows, and palms strategically so that the opponent unwittingly runs into them. When retreating, the Unicorn will use every opportunity to counter-attack.

The Unicorn's strength is his outside fighting and his weakness is infighting. When the Unicorn finds himself on the inside, he will bob and weave in order to evade his opponent and move back to the outside. Many practitioners will display the characteristics of the Unicorn when meeting another opponent for the first time in order to get a good sense of his adversary's martial skills. The Unicorn's care-free attitude and evasive movements are ideal in this situation. Practitioners will also frequently use the Unicorn to set up the opponent and then switch to another, more aggressive animal to finish him off.

When performing the Unicorn techniques you should work on making the body light and nimble. Concentrate on rooting upon one leg while leading the ch'i up through your center line or T'ai Chi Pole. This will enable you to effectively spin on one leg without losing your balance. When the techniques are practiced correctly, your ch'i will abide in the center abdomen giving you grace and balance from your center body. Also, your stomach will be strengthened and your muscles tonified and filled with ch'i. Your body, bones, and spirit will be in balance and in harmony with each other. When practiced incorrectly, the abdomen will feel empty and the body will not be agile. Pay special attention and study this, because this is the way in which you may achieve agility and creative application.

☯ ☯ Because the internal energy of the K'un Trigram is pure Yin,
☯ ☯ the shape of the trigram also reveals its symbolism. All three
lines are broken and receptive with a hollow channel in the middle which
things can flow through, indicating that each tan t'ien will receive and
flow with continuous receptivity, while also demonstrating the Earth
Element's ability to contain.

10-2. The Unicorn's Vibrational Palm Training

The Unicorn uses the Vibration Palm (also called the Shaky Palm and Willow Leaf Palm) as its main weapon. This palm is used to pull the muscles away from the bone tissue upon impact, but its main purpose is for the energy to trap and seal the blood in the vein and arteries of the body creating blood clots. These clots will travel either to the heart causing a heart attack or to the brain causing a stroke.

This palm can also be used to shatter the internal organs. The chin that is used is called "Vibrating Energy". This vibration can penetrate the integrity of the body's ch'i layer. The energy will travel through the outer layer of the body's muscles, fat, and bone tissue to attack the internal organs, bursting the cells into fragments upon impact. Because our bodies are energized on a molecular level, every cell resonates with the vibrational frequency of our natural body rhythms. When any particular part of the body is attacked, the underlying organs will vibrate much like a tuning fork which has been struck. The collision of this intrusive vibration with the natural body frequency will result in intense vibrational shaking from unsynchronized molecules, which will continue for quite some time after the initial attack. A process of deterioration has then begun which will result in the destruction of the organ and death depending upon which particular organ was attacked.

To train the Willow Leaf Palm, you must first be able to oscillate a continuous vibration (Volume II, Chapter 15-1). Your energy must be able to ripple outside of your body in waves. This is one of the main purposes for the Reeling and Pulling the Silk training (Volume II, Chapter 12-1). Once you've obtained a constant vibration, you may use this ability to strike, chop, or slap with devastating power.

As soon as you have completed that process, you may train the palms in this manner:

1. Suspend a paper from the ceiling chest level supported on the top two corners with two strings. Your striking hand should be positioned approximately one foot from the center of the paper. As you ripple the spine and shake your hips, strike the paper with the back of your hand. Retract quickly as if slinging water off your palm. This impact should leave a hole in the center of the paper. Your palm should be relaxed and allowed to vibrate freely without obstruction.



2. This second exercise is similar to the first one. However, instead of using a suspended paper you use a candle. Instead of striking the candle, the back of your palm should strike about one foot away from the flame in order to extinguish it. Again make sure that you retract the palm quickly. It is important to use a relaxed focus in order to achieve this goal.



10-3. Unicorn Auxiliary Training

The Unicorn's strength is its receptivity and yielding ability. These exercises are extremely beneficial in developing this ability:

Yielding Exercise One

Have a partner push you around the room. Yield to him unconditionally, relaxing and melting away whenever and wherever he pushes. Don't allow too much pressure to build up on your body. Be like a feather in the wind. As your partner starts to push, flow in that direction naturally without thought. Feel, don't think.

Yielding Exercise Two

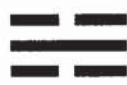
Have a partner grab your wrist and pull you in a particular direction. Flow into this action with the attitude of non-resistance. Adopt a "Yes! Let's go this way!" attitude. Surrender and overcome by yielding. Develop the ability to feel the direction before your partner grabs you.

Yielding Exercise Three

Imagine your body as a statue of wax, and your partner's hand as a hot wire. As your partner slowly approaches to touch your body, feel his energy press you, and slowly melt to away from him before his hand touches you. Allow the wax to melt away from the hot wire, before the wire can get to it. This exercise will not only develop your "yielding" ability but will also develop a strong "listening" ability.

The Snake & The Water Trigram: K'an

11-1. Introduction


 K'an represents Water, and is Yang in nature. In the realm of physical objects, K'an is the Snake, the most poisonous of the eight animals. The attitude of the Snake is one of indifference. He is cold and cruel, showing no emotion or remorse. He is like ice. Both the internal and external movements of the Snake are like water, flowing smoothly and vigorously, penetrating every crack and cavity. This form is soft and passive on the outside, but strong and solid on the inside. Its characteristics are: flexibility and agility.

The Snake's arm movements are formed through the movement of "flowing palms" and "Snake Shakes its Head". The Snake uses the method of hitting the vital points of the body, attacking the opponent's nervous system. He will use the straight "Dragons Head" or "Phoenix Eye" punch for penetrating, dotting, striking, winding, picking up, sticking, hooking, and pounding his opponent. The Snake strikes are implemented with the finger tips using the "Piercing Palm" method, continuously rolling, sticking, coiling, and whipping in order to penetrate the opponent's vital points such as the eyes, throat, (St. 9), arm pit (H. 1), etc. The fingers are slightly curved and, upon impact, twist. The Snake is a master of Tien Hsueh, sealing the blood (see Chapter 25).

The Snake kicks are low and sharp, using either the point of the toes or the ball of the foot. The Snake will attack while using the bending foot, kicking foot, low piercing foot, and flowing inserting foot techniques. The targets for the Snake kicks are the opponent's ankles, shins, calves, knees, and groin. Practitioners who are quick and agile, have a long reach and small bone structure will adapt naturally to the characteristics of the Snake. You can use the Snake on any opponent that you can outmaneuver and can quickly intercept. The Snake's weakness is infighting.

The Snake makes his body move like water. It is soft and passive on the outside in order to make full use of the tendons and bones. The tendons are used to whip, or sling (much like a rubber band) the body's bone structure into the opponent. The bones act as tubes funneling the ch'i into the opponent upon impact. In order to facilitate this movement of ch'i, relax fully and stretch the tendons. When the mind's intent strikes, the body follows.

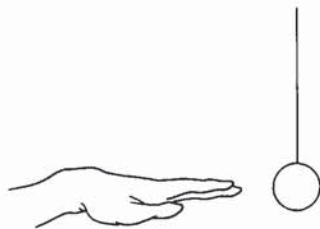
When the techniques are practiced correctly, the bladder, kidneys, hearing, and the lymphatic system will be strengthened, and the lower tan t'ien will be rich in ch'i. When the lower tan t'ien is rich in ch'i, the heart of Tao is created, and the Yin fire within the heart will be dissipated and problems of dizziness will not be encountered. If practiced incorrectly, the kidneys will weaken, the heart's fire will be unable to sink, and the practitioner will become dizzy with headaches, and eye trouble will occur.

 The shape of the Snake trigram K'an symbolizes water flowing in a stream or river. The two Yin lines on the outside represent earth or the river banks. The Yang line in the middle represents the energetic, forceful movement of the current. The Yang line is concealed between the two Yin lines suggesting that the true power of the snake is concealed within the softness and flexibility of the body's torso. The Yang sinks into Yin and this center of Yang creates tides or rippling ch'i. The image is that K'an is filled and full in the center of your body. The upper and lower tan t'ien receive energy enabling the Snake fighter to extend energy from the middle tan t'ien.

11-2. The Snake's Piercing Palm Training

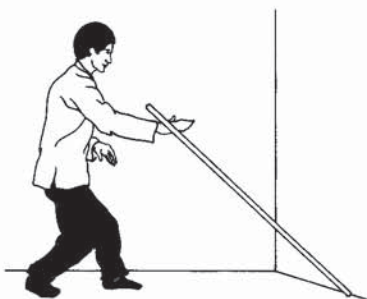
The Snake uses the Piercing Palm as one of his major weapons of attack. When used in conjunction with the footwork this becomes a devastating attack allowing you to penetrate with three consecutive strikes. There are several training techniques used to develop this skill. For example:

1. Accuracy The point hitting skill (or dotting) should be precise and should be trained in the following method. Suspend a one inch ball from the ceiling by a string. Begin by striking the ball with your first two fingers. Start from a stationary posture while shifting and alternating sides. Next step around in a zig-zag pattern while striking with both palms.

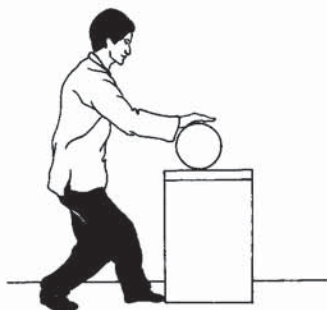


2. Mobility The arms should be able to roll into your opponent and coil into position in order to strike. If you don't have a partner to train the Rolling Hands or "Kun Shou" (Chapter 2) you may perform these pressing, rolling, and trapping methods solo in order to effectively execute the piercing palm.

A. Staff Rolling: Place a staff with one end against the floor or in a corner of the room. The other end of the staff should be resting on your wrist. Begin by scooping the hand in and out in a circular clockwise and counter clockwise direction. Interchange with both palms. This should be executed from both stationary and actively moving postures.



B. Rolling Ball: Construct a table three feet high by two feet square. Make sure that the table top is flat. Obtain an old used bowling ball (in China they use round rocks or metal balls) in order to perform the coiling and shifting root exercise. This exercise will train intent, coordination, coiling and the power shifting techniques needed to successfully use the Snake coiling in combat.



C. Dragon Plays with Pearl: To participate in this exercise all you need is to obtain a round ten inch ball and place it flat against a wall. Support the ball with the weight of your arm and begin performing your single change palm and other transitions.



3. Power: There are many ways of training the Snake's Piercing Palm in order to obtain its devastating piercing ability.

A. One particular method is to fill a barrel with mung beans and thrust the palms through them until you reach elbow level. Begin by pushing the hands lightly into the beans, then gradually increase power by utilizing both ch'i and intent. This is a more external method and requires the use of liniments and herbal teas.




B. Another method is to fill a barrel full of water and repeatedly thrust the palms into it. This method requires both the use of martial Ch'i Kung and Nei Kung training techniques. The ultimate goal is to be able to insert and retract the palm without splashing the water outside of the barrel.

C. For this method you will need a piece of rice paper (97 gram type). The paper should be 5x7 inches. Reinforce the paper with a piece of cloth the same dimensions glued at the top. Hang the paper and cloth five feet from the ground suspended by two strings. With your wrist held loose, strike the cloth in the center with your piercing palm while trying to punch a hole in the paper. Practice alternately with both hands until you can penetrate the paper. Once you have mastered that, add two pieces of paper with a cloth in between.

The Falcon & The Fire Trigram: Li

12-1. Introduction


 Li represents Fire and is Yin in nature. When the element is related to physical form it becomes the Falcon. The Falcon's attitude is one of stalking his prey, always alert and forever watching. Also, it can disappear into the forest with great speed. This signifies that the Falcon can attack out of nowhere to penetrate the opponent's defenses and return to the void undetected.

Much like the Snake, the Falcon attacks the opponent's nervous system. However, instead of using the fingertips, the Falcon utilizes chopping techniques to attack the body's "bands", in order to split or snap the tendons and ligaments. The bands are the body's folds/joints i.e. wrists, elbows, shoulders, collarbone, throat, solar plexus, kidneys, groin, knees, and ankles. These chopping techniques are similar to the movements used when cutting with a broadsword. The Falcon will implement these techniques while spinning and turning his body in order to hook, lock, sweep, and throw his opponent.

While the arms or "wings" are chopping, the feet and knees, are parrying the opponents kicks and setting up for destructive downward-thrusting counter kicks. The Falcon sets up his attacks with the arms and finishes off with the legs. At mid-range, the Falcon "folds his wings" and uses elbows to deliver powerful blows as he spins like a tornado. The Falcon also uses the folding wings technique when parrying and then opens his wings to strike. With the combination of his long range chopping techniques, folding wings, spinning and turning, and powerful leg attacks, the Falcon fighter truly embodies the "clinging" nature of the trigram Li.

Like fire, always changing shape, but always clinging to the burning object, the Falcon fighter will overwhelm his prey. This element attracts practitioners with medium build who are quick and agile and have powerful legs and good balance. The Falcon is an excellent long and mid-range fighter, his weakness is close range.

As far as form is concerned, the outer portion is strong and solid, while internally it is soft and flexible. When practicing these techniques, the practitioner takes an alert and watchful attitude as if stalking prey. Practiced correctly, he will feel the inside of his heart's center (the second tan t'ien) begin to transfer into emptiness and his spirit and the internal changes of his form will flow smoothly. The eyes, heart, and small intestines will be tonified and the blood circulation will be improved. If practiced incorrectly, he will become confused, scatter-brained.

 The Li trigram symbolizes Fire and Light. It shows a Yin line between two Yang lines signifying the inside of the Falcon's energy as a soft but fluid force surrounded by a strong solid exterior.

12-2. The Falcon's Splitting Palm Training

The Falcon uses the Splitting Palm as one of its major weapons. Instead of chopping at an opponent's band (ex. wrist) the Falcon will actually slice through it using the splitting palm technique. The reason for this action is because slicing has less compression and causes a deeper cut than merely chopping. One way to develop this slicing ability is as follows:

1. **Slicing Palm** - Fill a barrel full of water. Begin to insert your fingers into the water starting with your middle finger and rolling down to your wrist in a slicing action. The main purpose in this technique is to be able to both insert and retract your slicing palm without splashing the water out of the barrel. Once you are able to perform this technique, increase the speed. Later when striking with this palm, imagine slicing through your opponent's tissues and cells like you would water. To increase the damage of your strike, tip your fingers up at a 45° angle. This will decrease the amount of surface contact of your hand increasing the force of impact into your opponent. The attacking pressure equals the force divided by the surface area. So when you decrease the surface area of the contact point, the force quickly increases. Also, by tipping your hand you will be able to distribute the force of impact which the hand must absorb.

- 2. Splitting Palm** - Begin with your weight all the way back on your right leg. Both arms should be held chest level as if holding a big ball. Twist your body to the right side swinging your arms down by your right hip, then circulate them up over in front of your face. As your body unwinds, striking toward the left side, push off the front leg to increase the torque. Your left hand should hook while your right palm strikes downward. The Splitting Palm should strike at a 45° angle, out in front of your body's center line. At the point of impact, shake your Right Splitting Palm as if slinging water off of it while simultaneously pulling in and back with your left hooking palm. Remember to compress your intercostal muscles while pulling down on your latissimus dorsi muscles. Twist your striking palm in order to accelerate the time of impact.



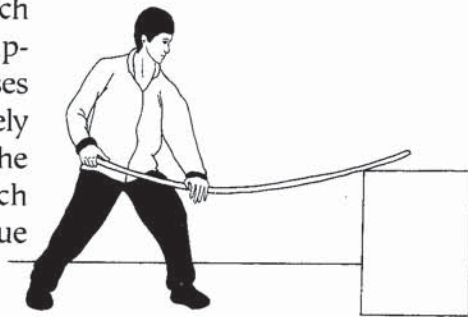
12-3. Falcon Auxiliary Training

1. Double Upholding Palm

with Weights This training is used with both arms upholding weight while walking the circle. You may use cement bricks for this exercise. Master Fu Chen Sung (Pa Kua Chang and Chen Family T'ai Chi Ch'uan) would use stone balls for this type of training. Start off with five pounds in each hand and slowly increase the weight as you become comfortable. It is important to relax and use natural strength in order to lift the weight. Feel the weight from the arms root into the chest by pulling your scapulas into your spine. Feel the weight of your spine (and back) root into your hips. Make sure that your ming men is pushed backward. Feel the weight of your hips root into your feet as you walk the circle.




2. **Pouncing Lion Palm Training** This training is used to strengthen the body's inner structure providing a solid and powerful Splitting Palm. Place the end of a rattan staff against a table (or something solid). The other end is to be placed against your hip. With your left hand hold the staff against your left hip. With your right leg forward, your right palm is placed on top of the staff, extended out in front of you. Follow this sequential order: both toes grab the ground, both thighs squeeze their adductors. Push the ming men back by rolling the hips, intercostals and latissimus muscles pull down, shoulders and scapula compress inward, elbows point downward. Simultaneously squeeze the buttocks, which draws the pelvic cavity upward, as the palm compresses down. The staff is held loosely until it is compressed by the palm. After training, switch arms and legs and continue on the other side.



The Dragon & The Thunder Trigram: Chen

13-1. Introduction


 Chen represents Thunder and corresponds to lightning and movement. When relating the element Chen to physical objects, it becomes the Dragon. The Dragon has the ability to condense its bones (contracting them inward through intent), leap, fly, and change unpredictably. The Dragon is extremely flexible, agile, and can transform into two different types of martial energies: the Water Dragon, (which is solid and heavy), and the Sky Dragon, (which is light and vaporous). The fighting configurations are pushing, pulling, hooking, splitting, wrapping, dropping, lifting, and advancing. The Dragon's body will fluxate and pulsate and the arms will expand and condense as he turns and coils. He is pompous and arrogant in his turning movement. His attitude is one of superiority.

The Dragon's attacks are a very erratic combination of simultaneous high and low strikes with the arms and legs, designed to confuse the opponent. He will flow like water around the opponent's attacks and defenses. The Dragon makes maximum use of coiling and trapping techniques, utilizing inside elbow and palm work. The coiling and flexible, whip-like arm movements of the Dragon make it very difficult to counter his inside attacks. It is from the Dragon's rolling movement that the Pa Kua Chang practitioners earned the name "Rolling Thunder Boxers".

The Dragon footwork is comprised of circular bent-leg hooking movements which are used for leg trapping, hooking, and throwing. The Dragon uses knee strikes or presses his knee into the opponent and then circles the foot in order to trap, kick, and throw. He is fond of using the front and back of the heel while kicking.

The Dragon's strengths are mid range and inside fighting. His weakness is on the outer range. An Eight Trigram practitioner will assume the characteristics of the Dragon when faced with a larger stronger opponent. The Dragon's inside fighting movements are best implemented on opponents who have a long reach, are slow, and have a tendency to grab and hold on (like wrestlers).

If one practices the Dragon techniques correctly, all the ch'i will gather around the liver and the metabolism will be in harmony. If it is done improperly, the liver will over-heat, causing stress, pressure on your liver, and overexertion of the ch'i.

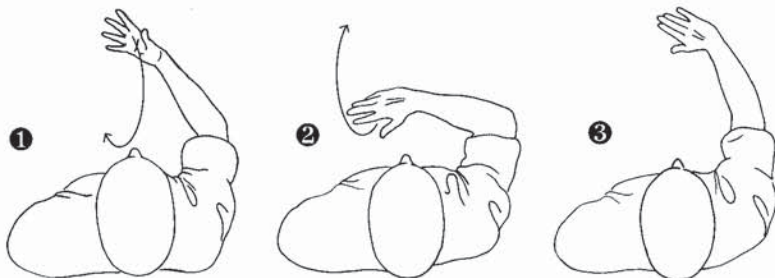
 The Chen trigram symbolizes Thunder. It reveals a Yang line beneath two Yin lines. The Yang line represents something dynamic and explosive trying to break free, while the two Yin lines represent the earth. The interpretation of the chen trigram therefore signifies a mighty force attempting to break out through the earth like an earthquake or as in the Chinese culture, thunder. Energetically this defines the body as: the lower portion is hard, the upper is soft, the outer is quiet, but the inner is constantly in motion. This is the method of searching out the connection to your body's bones, allowing for multiple changes with great strength.

13-2. The Dragon's Drilling Palm Training

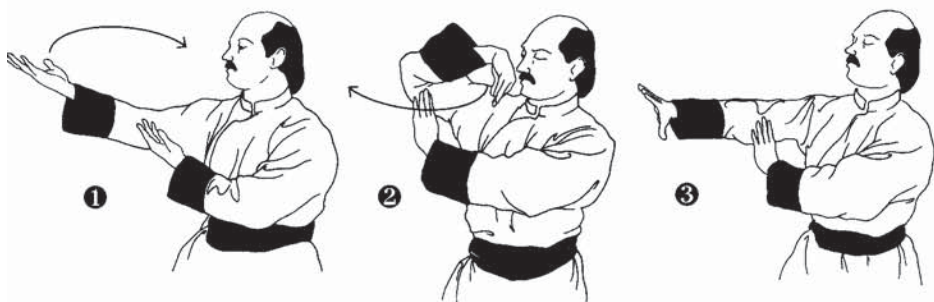
One of the Dragon's favorite weapons is the Drilling Palm (also called the Spiraling Palm, Corkscrew Palm or Twisting Palm). When properly executed, this palm can easily cause internal hemorrhaging. When the palm is facing up, it is called Yang . The Yin and Yang transition is when the palm turns over and twists or drills into its target. The strongest energy is released at the exact point of the Yin/Yang transition. The power and structural connection of the twisting and drilling is connected through your arms and shoulders into your obliques, latissimus dorsi, ming men, hips, thighs, and heels. It is the functional application of "reeling the silk".

Just prior to delivering this strike, the palm is twisted upward like stretching an enormous rubber band through the entire body. At the moment of impact the body unwinds and the palm is spiraled into its target facing downward. At the point of impact, withdraw your palm immediately like a whip. If you are exerting 100 lbs. of force going in, you should be retracting 110 lbs. of force coming back.

Drilling Palm A - Keep your weight on the back leg and turn your hips pivoting your body. Relax your arm and shoulders allowing the strike to come from the hips. Once the shoulders and hips are relaxed it is much easier to throw a fast punch. All speed comes from the hips. All power comes from the legs. Hold your right palm out into your center line (palm facing up). With your right leg forward, fold your right hip back, rolling your forearm and your palm inward. This drilling action is used in order to intercept and strike. As your hip moves forward, the entire arm rotates and strikes. The more flexible and expandable your joints are, the easier and more effective the strike will be.



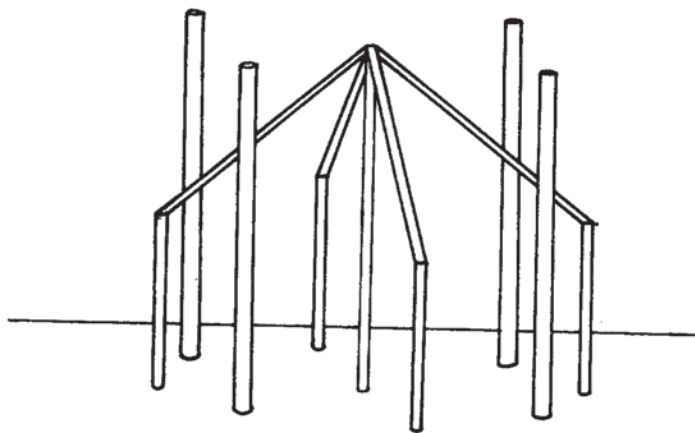
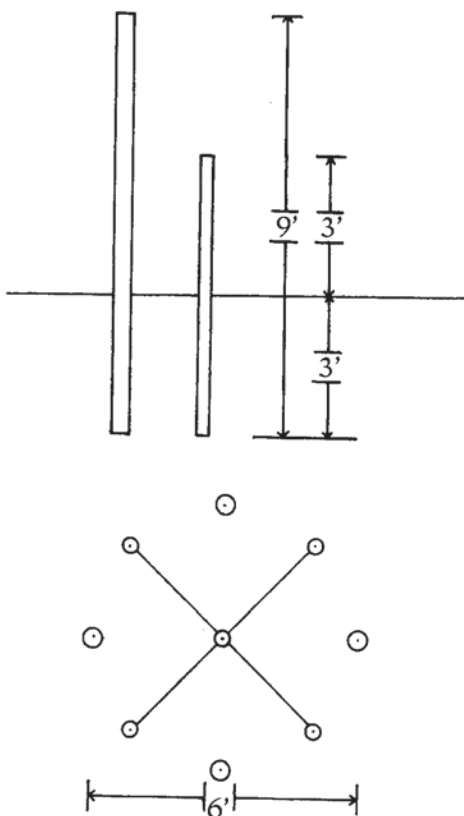
Drilling Palm B - Train another angle by rolling your arm up and back by your ear in order to intercept a strike to the head. Curl the palm under by your chin then strike.



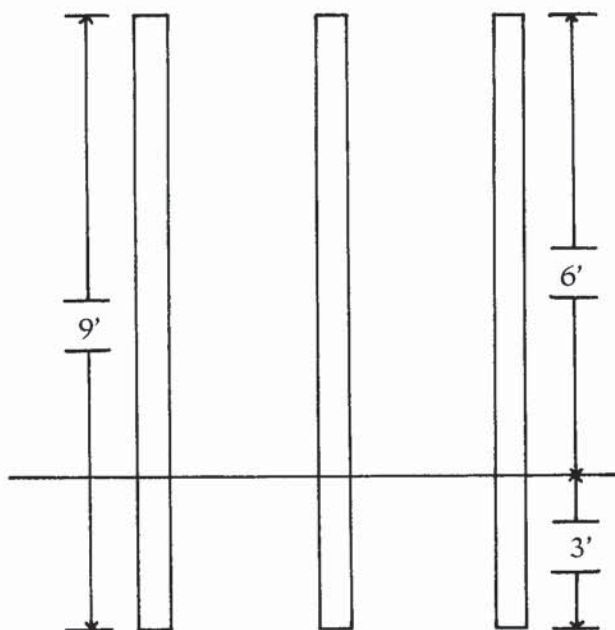
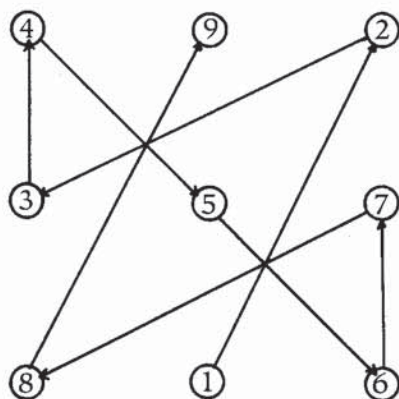
13-3. Dragon Auxiliary Training

1. "Swimming Dragon"

Wooden Posts: Position five nine-foot posts in a circle, one in the center and one on each corner. (N-S-E-W). Sink each post three feet into the ground leaving five, six-foot posts. Now position four six-foot posts around the circle placing each post into the side corners (NE, NW, SE, SW). Sink each post three feet into the ground resulting in four, three-foot side corner posts. On each of the three-foot posts fasten a 2x4 plank extending toward the center post. Begin circling inside and around each post changing and turning according to the striking patterns of each animal.




2. **"Nine Palaces" Wooden Post:** Position nine, nine-foot posts in a circle, (N, S, E, W, CENTER, NE, NW, SE, SW). Bury each post three feet into the ground. Begin walking inside and outside of these posts, changing and turning according to the striking patterns of each animal.



The Phoenix & The Wind Trigram: Sun

14-1. Introduction


 Sun represents a penetrating Wind. In physical form the element Sun becomes the Phoenix. The Phoenix characteristics are swirling in a continuous circle and the action of sinking while moving forward. The emotion of the Phoenix is one of daring determination. He is very brave and confident in his attack.

In relation to fighting, the Phoenix will meet and yield to attacks with circular motion, parrying the thrust, utilizing his momentum in order to place his opponent into an unstable position and topple him before he can counter. The Phoenix whirls like a “tornado”, and uses his elbows to cut and thrash. In addition, the Phoenix will use chopping and backhand strikes when attacking, to catch, hook, and set up for a sweep or throw. In order to use less effort to change the direction of a moving object, you must keep it moving in a continuous curve (the curvilinear motion also decreases joint tension, freeing the joints to move with greater flexibility). This is done by keeping the upper body strong and firm, and keeping the lower portion of the body soft and flexible. Timing and smooth execution are essential. Your energy should be continuously moving like an ocean wave. The Phoenix kicks are usually no higher than the knees. He uses his legs mostly to help take out his opponent's root. His circular stepping and zig-zag patterns are most effective when used for scooping, sweeping, or throwing an opponent.

The Phoenix is a midrange and inside fighter with a weakness on the outside range. The characteristics of the Phoenix are usually adapted for medium and large boned students.

“Tornado Power” is one of the most difficult powers to attain. This is not simply a “silk reeling” rolling power. There is a complex turning power inside the body, it also moves from side to side and up and down, a soft spiraling energy that adheres to an opponent. As an opponent punches he does not feel anything because the Phoenix is so soft and fluid, changing and turning, wrapping his energy around him, and sticking to him. This type of changing involves maintaining balance between both Yin and Yang energy. The Phoenix must be able to become either light or heavy, soft or hard, quick or still, sticky or springy at will; all fighting movements are kept circular, simple, and clean.

If one practices correctly, the true ch’i will permeate into the four limbs and every part of his body from the inside out, and the body will move like a tornado; continuously, without beginning or ending. The liver and lumbar vertebra will also be strengthened. If it is done incorrectly, the ch’i will be blocked and it will not be able to travel through the body.

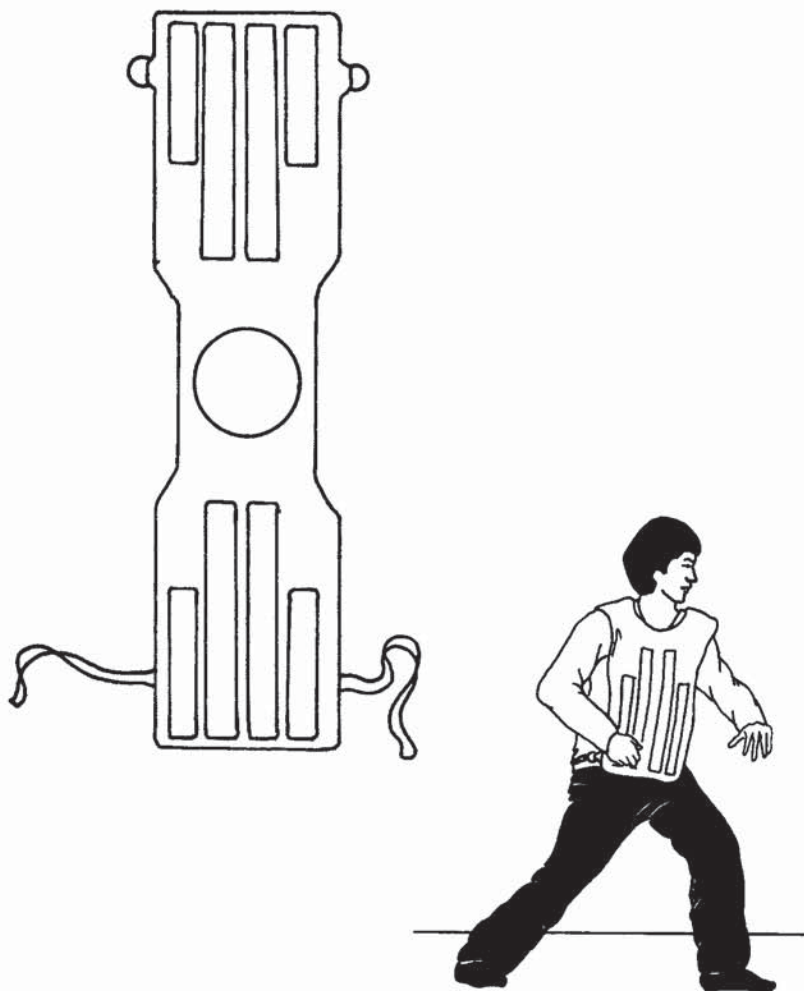
 The Sun trigram symbolizes wind and also penetration. Although it looks like an object with a hole at the bottom, the Yin line below the two Yang lines indicates a certain flexibility and pliability within its solid nature. Because wind is the most penetrating element in nature, able to enter every crack and crevice, it is through this element that entry is most effective.

14-2. The Phoenix Intercepting Palm Training

The main weapon of the Phoenix is the “Intercepting Palm” (also known as “Ox Tongue Palm”) that he uses in order to catch or hook his opponents. The palm is called the ox tongue palm because it connects with the opponent’s arm like an ox’s sticky tongue licking a salt rock. The palm is used to intercept and hook your opponent in order to offset his body in order to throw him down. The best way to train the Intercepting Palm is with Two-Man Sets or wooden dummy training. Have someone strike at you as you intercept and throw.

14-3. Phoenix Auxiliary Training

1. **The Weighted Vest:** This training technique is said to be a favorite in Cheng Ting Hua's Pa Kua School. The purpose of the weighted vest is to help establish a stable root and balance while moving, stepping, and turning. If your structure is not correct, the vest will immediately throw you off balance, informing you of where your body is misaligned. The vest will also give you a real sense of sinking into the earth and will build and strengthen your legs. Use sand to weight the vest, making sure that it is balanced on each side. Never train longer than fifteen to twenty minutes at a time.



The Bear & The Mountain Trigram: Ken


15-1. Introduction



Ken represents the Mountain. Its attributes are resting and keeping still. When related to physical objects, it is the Bear. The Bear is perceptive. The characteristics of the Bear are: power and impassiveness. It has the ability to “up root” its opponent. The Bear uses the penetrating punch, moving, catching, leaning, pulling, shaking, squeezing, twisting, and following techniques.

The Bear will usually wait and counter attack by rushing in when the opponent is off balance in his stepping, posture, or mind. He will wait calmly until his opponent is within striking range and then seize the correct moment to “whip” his paw to strike the opponent. A good example of this technique would be that of rolling up a newspaper in order to swat a hornet. Because of the hornet’s speed and skillful evasive maneuverability, you must have patience and wait for the proper moment to strike. The Fa Chin is the most explosive in the Bear. He will shake his entire body when slamming an opponent to release the Yang energy. When close in, the Bear will use his weight to lean on on the opponent and drain him of his energy. He will also use his massive structure to offset his opponent’s balance. He will constantly become an obstacle obstructing his opponents’ movements by jamming him with his feet, knees, hips, elbows, shoulders, belly, back, and head. The Bear is effective at mid-range and inside fighting and he is least effective on the outside. Practitioners who are big boned and strong, but not aggressive will adopt the characteristics of the Bear.

When relating to form, the upper portion of the body is strong and firm, while the middle and lower parts are flexible and soft. While the Bear is very inactive outwardly, his ch'i is active inside his body. If one practices these techniques correctly, the lower tan t'ien will produce colors which will be manifested on the face, giving him a healthy and young complexion. Also, the spleen will fill with ch'i. The heart's fire will be able to sink and you will feel the ch'i travel up the spine and fill the whole body. If you practice incorrectly, the Yang ch'i in the tan t'ien will not be able to rise up the spine, and the fire in the heart will not be able to sink down.

 The Ken Trigram symbolizes Mountain. The top Yang line signifies something firm and solid, while the two bottom Yin lines signify the earth, creating the image of a mountain. Therefore, when practicing the Bear element, the upper part of your body should be solid while the middle and lower positions should be quiet, still, when moving, frequently coming to a serene stop.

15-2. The Bear Thunder Palm Training

The Bear's major weapon is his Thunder Palm (also called the Penetrating Palm or Shock Palm). This palm is similar to the Lion's "Crushing Palm" in that it will explode the major organs upon contact. The chin that is used is called "Expanding Energy" because this energy is released all at once like an explosion. The palm got its name from the way the opponent responded to the strike. When struck, the body will tremble violently as if shaken by thunder.

To apply this technique the Bear must first learn how to draw his opponent in, open him up and then drop him. Never oppose hard with hard, always encounter hard with soft and then strike with the thunder palm. The secret of this strike is in the timing of the hips and shoulders with the compression of Chin as the weight drops at the moment of impact. For extra vibration, drop your heel as you shake. Make sure the palm makes contact before the body stops moving. Move through your opponent. Let your ribs compress into your front leg and expand your tan t'ien, but upon striking you should exhale and contract your anal sphincter inward and upward while squeezing your buttocks. Strike as if your arm is coming right from your tan t'ien. The power comes from your front foot. The force of your opponent's attack is linked with your counter move to create a circle in order to use the opponent's own force against himself. This circle is very dangerous and must be implemented in the context of borrowing energy.

Thunder Palm Training

To train the thunder palm, get a tub of water and place a brick of tofu on the bottom. Start by striking the top of the water. The goal is to burst open the brick of tofu on the bottom. The water represents the density of your body, the tofu being an internal organ such as the heart.



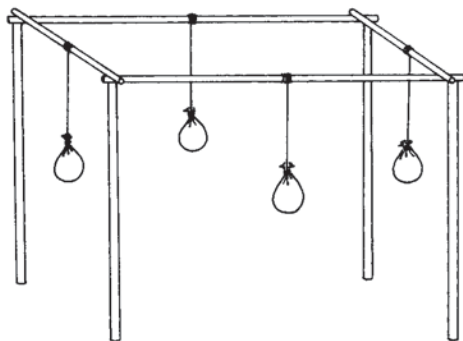
15-3. Bear Auxiliary Training

1. Weighted Turning Palm Skill - This training uses weights hanging down from the palms as you walk the circle. Use your fingers, wrist, arms, and shoulders to practice this tendon strengthening exercise. Fill two bags with iron filings, small rocks, or sand. Tie a small two foot long rope around the bags, and suspend them from your wrist. Start off with five pounds and slowly increase the weight. Relax as you train and feel the weight sink your body's structure downward through your legs and into the ground as you walk. Use your latissimus and intercostal muscles to support your back. Start by practicing inside palm changes as you walk the circle.




2. Hanging Bags - These four bags should be double layered and weigh about ten pounds each. Fill each bag with iron fillings, rice, or mung beans. The outside of the bags should be covered with raw cotton. The inside layer should be rough canvas. Hang the bags by a rope so that

the center of the bag is at the heart and mouth level. Begin by standing in the middle and only striking one bag. Once this becomes a natural and relaxed technique, add a second bag and gradually increase to all four bags.




The Monkey & The Lake Trigram: Tui

16-1. Introduction

 Tui represents Metal and correlates to a Lake. In terms of physical manifestation it is the the Monkey, which has the greatest agility of all the animals. The Monkey is crafty and deceptive and his techniques are quick. The Monkey has the ability to shrink and leap from one tree to another. The emotions of the Monkey are: excitement and surprise.

The Monkey is famous for pinching and twisting the muscle and nerve cavities, grabbing hair, and grabbing and twisting the fingers. His best techniques are those used for twisting, pulling, pushing, grappling, embracing, crouching, leaping, hooking, sticking, trapping, and evading. When grappling on the inside or using close to the body trapping, the Monkey will bite to counter-attack if trapped. He makes great use of borrowing energy and “Light Air” Kung Fu. He literally climbs all over his opponent in an effort to frustrate him and wear him down. His feet stick to the inside and outside of the opponent’s legs and then kick the opponent’s back leg when there is an opening. The Monkey’s leg work is also designed to interfere with the opponent’s stepping and is used to offset and uproot the opponent by confusing him. Practitioners who are short in height, small in bone structure and have great natural ability and quickness will adopt the characteristics of the Monkey.

When related to form, the upper body is soft and flexible, but the middle and lower portions are strong. If practiced correctly, the ch'i in the lungs will be strong, clean and moist. If practiced incorrectly, the ch'i in the lungs will be out of harmony, causing coughing, asthma, and other respiratory disorders.


 The Tui trigram symbolizes the Lake. The two bottom Yang lines represent a hard bed of earth, while the top Yin line is open, which signifies water converging. The trigram shows something weak at the top or on the outside and something strong and firm on the inside, thus when training the Monkey trigram, keep the upper body soft and flowing and the center and bottom torso hard and strong.

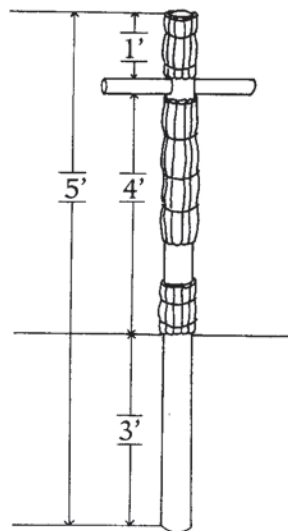
16-2. The Monkey's Sticky Palm Training

One of the Monkey's favorite weapons is his Sticking Palm (also called Clinging Palm, and Trapping Palm). The Monkey takes advantage of his fast agility in order to stick, trap, and tie up his opponent. One way of training this ability is the monkey rope technique.

1. **Rope Training** - Acquire one foot of thick rope. Tie knots on each end and one in the middle. Pull both ends of the rope in order to tighten the knot in the center. With your fingers, untie the knot and then repeat the process. The purpose and goal of this exercise is to strengthen the fingers in order to pinch, grab, and twist.



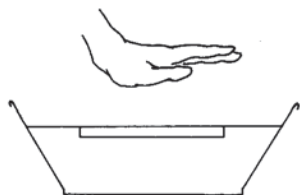
2. **Wooden Man** - This post should be eight feet tall. Bury the post three feet into the ground. Make sure that the post is very secure. Pad the post with bamboo around all sides, especially the base, middle, and upper areas. This is important for applying your grabbing, hooking, pulling, twisting, and sticking techniques. It is also good for practicing both inside and outside fighting techniques.



16-3. The Monkey's Lightning Palm Training

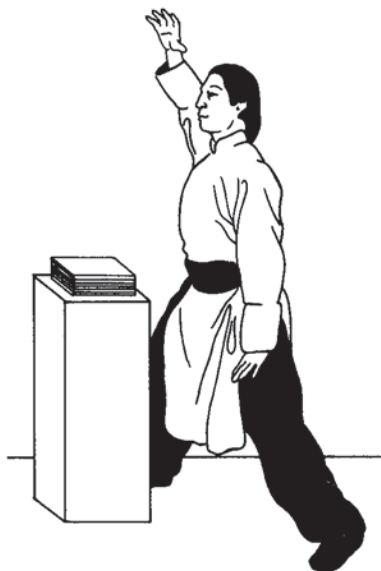
The Monkey uses the Lightning Palm (also called the Slapping Palm) in conjunction with its quick combinations. It is called the Lightning Palm because when struck, the body's nervous system jerks as if struck by lightning.

This palm is extremely effective when striking hollow or semi-hollow organs (i.e. stomach, bladder, gallbladder, large intestine, small intestine etc.). The correct method for this strike is to entrap air within your cupped palm as you strike your opponent's body or head. It is important that your hand be held loose enough so that the cupping action collapses into your target upon impact, driving the entrapped ch'i deep into the organs. If your hand collapses too soon, the energy will scatter, burning the skin, but not penetrating the organs. Both the air compression and open palm strikes should happen simultaneously. The form of these two strikes will produce a resonant vibration, which will cause both sides of a hollow organ to vibrate against each other, causing tremendous internal damage when executed correctly.



A. Fill a bucket full of water and float a half-inch square pine board on top of the water. The goal is to strike the top of the board and break the wood. This is harder than it sounds. It requires perfect timing, focus, and control.

B. Stack one hundred sheets of white paper on a table. The pile should be about two feet high and one foot wide. Stand in front of the paper and begin the training by lightly striking the top of the stack with your palm. Concentrate and direct your ch'i from your lower tan t'ien down your arms and into your palm. Practice one hour each day. In the beginning you should be able to break several sheets of paper on top. As time goes by, the number of broken sheets of paper should increase until finally the entire stack of paper is completely broken with just one strike of your palm.



Palm Training

17-1. Introduction

Palm training develops extremely powerful palm strikes. An advanced practitioner can burn his opponent's skin and discharge enough heat, vibration, and energy to push through the opponent's cells, rupturing the internal organs. This training protects the hands from the shock of contact by closing all of the acupuncture points except for the Lao Kung, or "heart" of the palm.

17-2. Palm Training History

There are two different approaches and three main stages of palm training. One system uses internal Ch'i Kung (Nei Kung) methods to produce the desired results. It takes a very long time to reach a high level, but is the healthiest method and produces the longest lasting results.

The second method is commonly referred to as "Iron Palm" training and involves the practice of striking a canvas bag filled with beans or rice and applying liniments and oils to the hands. This Iron Palm training may or may not be combined with Nei Kung practice. The major draw back to this method of training is that, if done incorrectly, it can lead to serious injury.

Palm training is emphasized by both the Wu Tang as well as Shaolin schools of thought. This is because the hand techniques can be utilized in many different ways. For example:

1. **The Fingertips:** Can be used for poking, dotting, or spotting
2. **The Finger Joints:** Can be used for grabbing, grappling, holding, or striking.
3. **The Back of the Palm:** Can be used for holding, sticking, hooking, or striking.
4. **Heart of the Palm:** Can be used for, slapping, issuing, sticking, or catching.
5. **Edge of the Palm:** Can be used for splitting, pushing, hooking, sticking, or chopping.
6. **Heel of the Palm:** Can be used for striking, pressing, or sticking.
7. **Wrist:** Can be used for sticking, striking, pressing, hooking, slapping, etc.

Although the names of each technique will vary from school to school, it is said that the origin of the palm training can be traced all the way back to General Yueh Fei's "Pushing Palm Training". This training employed both short and long circular movements with various combinations used to either attack or defend. These circular movements were so continuous and coiling that they mimicked the movements of two simultaneously attacking snakes. A long circular movement was used to entwine and ensnare your opponent when attacking, while a short circular movement was often used for intercepting and countering.

Palm Training is an integral part of the Chinese martial arts. The training was provided in three circumstances:

(1) **Revenge:** If the student's father was murdered and the son was required under Confucian Ethic to avenge the death, the student was trained for three months in the iron palm technique, using the standard graduated materials (rice, beans, sand, etc.) for three hours a day. This produced a palm capable of discharging the accumulated energy that the exercises produced in the palm itself. No other conditioning or exercises were taught. The "loaded" palm was in effect like a two or three shot pistol; once discharged of accumulated ch'i, it was like any other conditioned palm, impervious to damage but still capable of internal destruction. This palm is seen advertised in the Kung Fu magazines, and a small canvas bag is often sold for this training.

(2) Protection: The second type of palm training was provided to the military monks and soldiers encharged with defending the temple and countryside. These students were taught the first two levels of the Taoist Nei Kung or Inner Power system. The first level provided the students with exercises to open up the tan t'ien and meridian structure of the body. The second level enabled them to direct the energy with the "I" or Intention. This, coupled with palm training, enabled them to discharge internal energy contained not only in the palm but in the body as well.

The Nei Kung exercises were practiced before and after palm training to gain control over the energies generated and focus them in the appropriate manner. A ten to fifteen pound rice sack was often used in this training.

(3) Healing: The third type of training used palm conditioning as an adjunct to the actual Nei Kung and forms practice. The objective in this training was to accelerate the development of the palm so that the energies generated could be used from the beginning without waiting the five to ten years for the ch'i to transform the bone structure. Specific techniques for manipulating energy and the bones were used, as well as the higher Taoist alchemical practices that transform the structure of the bones and tendons. By filling in the small spaces between the tissues of the bone with marrow, and nourishing the tendons with an abundance of Yin and Blood, the entire body was transformed into an integrated unit capable of accepting and discharging structural and energetic impacts experienced in practice. These exercises are the basis for the Iron Shirt and Golden Bell. In this practice, fifty to one-hundred pounds of mung beans are used to absorb the energy discharged in this manner.

Note: Mung beans are used because of their Yin quality, and have a cooling effect on the energy of the hands as opposed to pinto beans which have a Yang quality, are too hot and should never be used in palm training.

17-3. Prior to Hitting the Bag

Prior to hitting the bag, you want to make sure that your spine is limber and your hands are full of blood and energy. Any pre-hitting warm-ups that achieve these effects are acceptable.

Once your hands are warm and your spine is limber, you are ready to warm up on the bag. However, before the exercises are explained, palm striking fundamentals will be discussed. Prior to the hitting practice of beginning palm training the reader is encouraged to first read the chapter on the dangers of incorrect palm training.

17-4. Palm Striking Fundamentals (Body Mechanics)

This is what happens within the body when a proper palm strike is delivered:

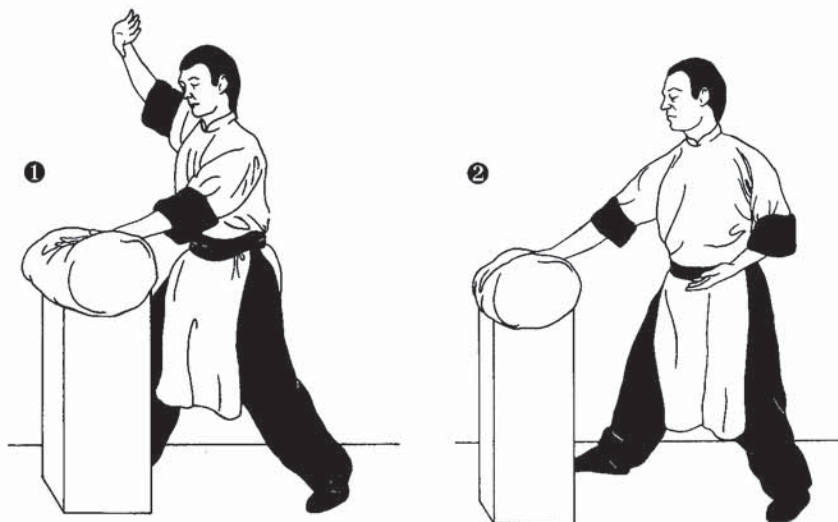
First, in preparing to strike, your weight and root will be on one leg , and you will press the crown point (Pai Hui) upward in order to stretch the spine, ribs, and psoas muscles.

The strike actually starts with the next step, that of dropping the coccyx (Chang-Chiang) and the collapsing of the entire body weight using the latissimus dorsi and intercostals in the back and rectus abdominous muscles and intercostals in the front of the body. What happens is that the dropping of the coccyx will pull down the hips and plunge the body's weight onto the "Bubbling Spring" points of the feet. Because of this action, the coccyx is sometimes referred to as the "Hammer" or "Sacral Pump".

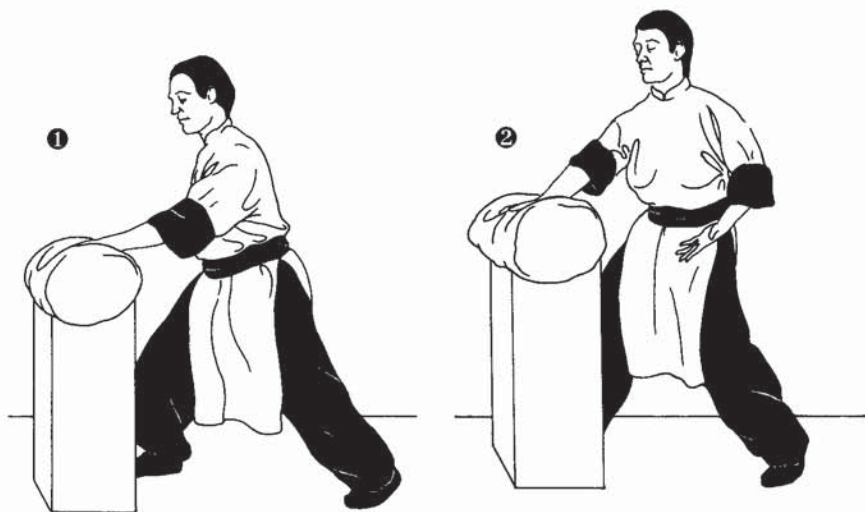
As the hips drop, they either fold under, to one side, or shake. This dropping action ripples the spine and pulls on the ribcage. With this pull, the ribs along with the latissimus dorsi muscle will drop which will then whip the palm. The ribs on the side of the folded hip will open up and the ribs on the striking side collapse as the palm comes down. This involvement of the entire body is what provides power to your strike.

When done properly, the spine should be straight and perpendicular to the ground, the buttocks tucked under, the shoulders pressed down (laying on the body, not hunched up) , and the elbows dropped. The tan t'ien should be facing the direction of the strike, and the strike should be in the center line of the body. This whole sequence occurs in fractions of a second and is timed so that the strike connects just as the foot compresses into the earth, so that the vibration coming up from the ground reaches the palm at the exact time of the strike.

When striking your bag, your mind and imagination should be focused through the center of the bag. Your entire body should be relaxed so that the energy can flow through your body and out your palm. Strike into the bag on your front foot then strike again as you shift and drop onto your back foot, always dropping your weight while striking.



Bow and Arrow #1



Ma Bu #2

17-5. The Secret Eight Methods of Palm Training

These Secret Eight Methods set the foundation for internal palm training. It is important to understand these techniques before attempting the palm training.

1. The ch'i must issue from the tan t'ien

Ch'i is gathered into the tan t'ien, stabilizing the body's root. Through relaxation, the energy will easily compress into the ground, creating chin. Ch'i and chin issue from the tan t'ien out through the palm.

When issuing chin from the palms it is important to always project from the lower tan t'ien. There are five gates where the energy can get stuck and must be constantly relaxed and open. These five gates are: the shoulder, the elbow, wrist, palm and fingertips. When training the palms, it is important that both your ch'i and chin flow smoothly and unobstructed through these five gates. Sink the shoulders and coordinate the "Ripping Cotton" technique.

2. Strength must permeate to the heart of the palm

It is important when using the palm, to make sure that you are fully expanded and that the energy has completely permeated the hollow of the palm. Use your intent to secure this effect.

3. Chin is employed only when the palms are pressed in contact

When striking, it is important to touch with the finger tips first, press for contact, and then issue - "Fa Chin". Do not allow your palms to rest completely on your opponent's body. Use your fingers as an antenna to listen and read your opponent's intent and to adjust the angle of your strike. At the exact moment when the chin is focused into the heart of the palm, contact should be made with your opponent, the timing is such that they compress together simultaneously. This action sets up your "Peng" energy allowing for a more stable connection.

4. When discharging energy, coordinate your breathing with a shout

When discharging energy on an opponent, it is important to coordinate it with your breathing. Your breathing in turn should coordinate with a shout. There are two components of sound vibrations: 1. “Hung” sound, used to store up energy. 2. “Hah” sound, used to discharge your strength and add spirit into the strike, intensifying its power. Do not hold your breath when striking. This will focus the ch’i into your head creating headaches, high blood pressure, etc. You should exhale through either your nose or mouth when striking.

5. When pushing, push in an upward direction

When striking an opponent, if your intent is to knock his body backward, strike him in the area between the lower tan t’ien and the heart. To perform this technique, press your fingertips into your opponent, drop your hips, keep both elbows pointing down, push, squeezing inward with the heart of the palms, exhale the “hah” shout, and press inward. Make sure that your forearms press downward through your opponent, as your hands strike in and upward (intent moves outward through opponent’s back).

6. Keep close to your opponent to insure that your back leg compresses downward

Coordinate your footwork in order to remain in close contact with your opponent. When the palm strikes at the structure, the compression should be from the back leg. Once this technique is mastered, learn to compress from either the front or back leg at will.

7. Make use of the “small star”

The “small star” is the heart of the palm and is often referred to as the “speaker”. The energy and vibration travels down the bones of the arm and is released into the “small star” by spreading the thumb, middle, and little finger and hollowing the palm.

8. Three word poem: “Chin, An and Tu”

Chin: To test the moment; use your listening ability to feel your opponent

An: To push; expand outward like a ball being compressed

Tu: To exert; put forth the action of chin.

17-6. Palm Training Methods for Striking the Bag

These four palm training methods should be performed in each training exercise. After each exercise, apply medication before proceeding to the next set. All power comes from the Yin/Yang turning transition into a straight strike. Always twist the palm at the last minute before striking.

1. **Slapping:** The hand is raised to the top of the head level with the third tan t'ien. The focus is on the heart of the palm as it slaps downward onto the bag. Relax the palm, letting the fingers gently curl.
2. **Throwing:** The hand is raised to the top of the head, level with the third tan t'ien. The focus is on throwing the back of the hand down onto the bag. The fingers separate upon impact.
3. **Cutting:** The hand is raised to the top of the head, level with the third tan t'ien. The focus is on cutting downward onto the bag with the side of the palm. Always place the "little finger" to the inside of the "ring finger". This will support the cutting or slicing edge of the palm. Open and stretch the "Tiger's Mouth".
4. **Dragon Heart Stamping:** The hand is raised to the top of the head, level with the third tan t'ien. The focus is on the fingertips piercing into the bag followed by the base (or heel) of the palm stamping downward into the bag.

Classical Palm Liniments

18-1. Introduction

Iron Palm Training requires special liniments that not only protect the hands, their energy, and structure from the shock of contact, but also keep the ligaments and tendons supple while simultaneously tightening and lubricating the joints. This training, like the Iron Shirt Training, is based on the concept of enduring a certain amount of controlled damage to the body. This will induce a modified cellular structure enabling you to endure the stress of fighting.

The repeated trauma of the palms slapping the bag may result in obstruction of ch'i and blood flow accumulating over a period of time and may create a more serious obstruction. In order to prevent this, herbal liniments are: 1) rubbed into and around the palms, and 2) taken internally to accelerate the healing process of the traumatized tissues. These formulas stimulate the protective Wei Ch'i, activate the blood and de-obstruct stagnation, disperse all coagulations, relax the tendons and ligaments and harden the bones.

#1. Iron Palm Formulas are available in most Chinese herb shops and martial arts supply stores. These are different formulas than that of the Hit wines (T'ieh Ta Jow) used for bruise healing. The components of these Iron Palm Formulas can be broken down and analyzed as follows:

1. **To promote ch'i and blood circulation:** Tien chi-Tan Kuei
2. **To stimulate the Wei Ch'i:** Eucalyptus-Menthol-Camphor-Borneol-Cajeput
3. **As de-obstructants:** Curcuma-Musk-Safflower

#2. Hit pills (T'ieh Ta Wan), which are usually taken when training the Iron Palm, are also available in most Chinese herb shops and an adequate list of both hit wines and pills are provided in the herbal healing section of this book.

Before striking the bag, the students must be in good health and not suffering from any circulatory problems which will manifest as cold hands and feet due to liver ch'i congestion. This is very important. If such a condition does exist it must first be corrected before the palm training begins. Once the student is healthy with normal circulation, the training may begin.

18-2. Hot Palm Liniments

Imperial Fire Liniment

This is the first of the hot liniments designed to develop the Wei (Protective) Ch'i and should be applied before and after your striking practice. It should not be applied if you are not training. Without the stimulation of striking the bag, the heat in your palms caused by the liniment will back up into the major meridians and cause a hot obstruction.

These ingredients are to be mixed together and stored in a glass container. This formula is called "Imperial Fire Liniment". The quantities of each herb will vary according to each individual:

Aralia Bipinnafida	Dioscorea Batatis
Atractylis Ovata	Ligusticum lucidum
Cinnamomum Louerii	Lavender oil
Aconitum Carmichael	Eucalyptus oil
Epimedium Koreanum	Methyl Salycilate
Zingiber Nigrum	Camphor
Allium Odorum	Cassia Oil
Angelica Gigas	Rice wine

After three months the hot liniment will no longer produce the warmth and tingling sensation that you first felt. At that point you need to increase the palm stimulation with a hotter liniment.

The next liniment is known as the “Ministerial Fire Liniment” and should never be used without first training with the “Imperial Fire Liniment”. This very hot liniment formula has a certain toxicity and should not be used longer than the duration of three months. This liniment should only be applied to your hands and should never be used outside of palm training. This is the last of the Yang stage of your palm training. Here are two advanced hot formulas. They are as follows:

#1 Ministerial Fire Liniment:

Aconitum Carmichaeli	Methyl Salicilate
Eugenia Caryophyllata	Olive oil
Commiphora Molmol	Mineral oil
Amonum Medium	Lavender oil
Amonum Cardamomum	Cayenne Tincture
Piper Longum	Cajeput Oil
Eucalyptus oil	Cassia oil
Camphor	Rectified Turpentine

#2 “Advanced Ministerial Fire Liniment”

1 oz. each of:

Sulfur	Pinellia tuberifera
Radix Clemetidis Chinensis	Dragons Bone
Licium Chinense	Aconitum Chinense
Aconitum Charmichaeli	Amonum Cardamomum
Ching -Yen	Aster tartaricus
Euphorbia pekinensis	Aconitum Chinense
Zanthoxylum piperitum	Stemona sessifolia

Mix #2 formula in a five-gallon glass jar and add both tinctures of 50% white vinegar and 50% rice wine. Let these herbs set for four weeks. Store with herbs still in the jar in a dark dry place.

Note: If the effect of these formulas is too hot and your skin becomes irritated once it is applied, wash it off with mild soap and water or licorice tea.

18-3. Cold Palm Liniments

In general, all internal training is done with relaxed soft movements while coordinating both breath, mind, and imagination. In order to refine your focus and control the power developed from the hot palm training, you will need to use cold liniments in order to drive the Wei Ch'i into the Ying Ch'i and ultimately into the bone marrow. Generally you will use the hot liniment for a period of three months, then you will switch to the next level of hot liniment as your hands become accustomed to the heat. After completing three levels of hot liniment (which usually takes about nine months), switch your training to include "Bone Squeezing" and cold liniment training. The Yang (hot) Wei Ch'i and Yin (cold) Ying Ch'i are to be fused and united into one energy or I-Ch'i. At that point the Wei Ch'i is wedded and interwoven with the Ying Ch'i and can be focused and directed accurately into any point outside the body through the palm. This is the basic foundational training for learning T'ien Hsueh. The first cold liniment is called the "Jade Goddess Liniment". Its ingredients are to be mixed together in a glass container. Again, the quantities of each herb will differ for each individual:

"Jade Goddess Liniment" Cold Liniment #1

Trichosanthes Kirilowi	Ethanol
Sophora Angustifolia	Peppermint oil
Mentha Arvensis	Eucalyptus Oil
Picrorhiza Kurroa	Refined Turpentine
Cyperus Rotundus	Methyl Salicylate
Angelica Dahurica	

These liniments must never be applied to the chest and especially not around the sternum area of the heart. Because these liniments are Yin they must never be used at the same time you are using the Yang Hot liniments. It is only for the palms and must only be applied when bag training. After three months this liniment will no longer produce the cold and numbing sensation you first felt. At that point you will need to increase the palm stimulation with a colder liniment. The next and last liniment is known as the "Iron Goddess Liniment" and has extremely cold properties. About this time in your palm training you will begin to do the bone washing exercises and then the bone breathing exercises. This will prepare you for the bone squeezing exercises.

Iron Goddess Cold Liniment #2

1 oz. Eupatorium odoratum	1 oz. Bupleurum Chinense
1 oz. Drynaria fortunei	1 oz. Rosa Cymosa
3 oz. Carthamus tinctorius	3 oz. Panthera tigris
1 oz. Eupolyphaga pekinensis	4 oz. Agkistrododon acutus
2 oz. Myrrh	1 oz. Sanguis Draconis
1 oz. Ramulus Cinnamoni Cassiae	1 oz. Kuei-Pan
1 oz. Solenogna (Pipefish)	1 oz. Ursus Arctos
1 oz. Saussurea lappa	1 oz. Lycopodium Cernum
1 oz. Puff Ball dust	1 oz. Frankincense
1 oz. Morus Alba	1 oz. Prunus Persica
1 oz. Powdered Amber	1 oz. Melia Toosendan
1 oz. Liquid Ambar Fornosana	1 oz. Eucommia Bark
1 oz. Radix Dipsaci	

Mix #2 Formula in a five-gallon glass jar filled with rice wine. Let sit for two months in a dark cold damp place. Store with herbs still in the jar in a dark dry area.

18-4. Classical Iron Palm Formulas

Here are two recipes for Iron Palm Medicine. These are two famous formulas that I have found to be extremely effective. Either one can be mixed together with the hot or cold liniments when palm training. The percentage should be 50% Iron Palm Formulas plus 50% Hot or Cold Liniment, in the palm soaking jar.

Iron Palm Medicine #1

Mix these herbs with five gallons of Chinese Rice Wine and store in a glass container. Bury for two months about two feet under the ground. When mixing with the hot liniments pour off the needed amount and return the five-gallon bottled tincture to a dark and dry storage area. This tincture is to be mixed with either the hot or cold liniments when soaking the hands.

4 oz.	Gu Sui Bu	1 oz.	Frankincense
2 oz.	Eucommia Bark	1 oz.	Myrrh
1.5 oz.	Sanguis Draconis	1 oz.	Poriae CoCos Cortex
1 oz.	Rhizoma Cypri Rotundi	2 oz.	Radix Angeliese
1 oz.	Radix Dipsaci		Sinensis
1 oz.	Rhizoma Atractylodis	1.5 oz.	Lignum Pini Nodi
1 oz.	Radix Clemetidis	1 oz.	Radix Ligustici Wallichii
	Chinesis	1 oz.	Herba Cinstanches
1 oz.	Rhizoma et Radix	1 oz.	Ramulus Cinnamoni
	Notopterygii		Cassiae
1.5 oz.	Caulis Trachelospermi	1.5 oz.	Radix Gentianae
	Jasminoidis		Macrophyllae
1 oz.	Fructus Chaenomelis	1 oz.	Liu Ti Nu
	Lagenariae	1 oz.	Tuber Curumae
1 oz.	Cortex Acanthopanax	1 oz.	Caulis Piperis
	Radicis	1 oz.	Radix Angelicae
2 oz.	Radix Achyranthis	1 oz.	Rhizoma Zingiberis
	Bidentatae		Officinalis Recens

This is a picture of the famous "Iron Palm Master" Master Ku Yu Cheong. Master Cheong could selectively break any brick in a stack of bricks without disturbing the others. Here is a picture of the famous master breaking a layer of twelve bricks.



This is a copy of Master Cheong's Iron Palm Recipe. It makes one gallon and is to be mixed with Chinese rice wine. Bury it for four months and keep in a dark cool secluded place. When mixing with the hot or cold liniments pour off what is needed and return to a dark storage space.

川紅花 六分
 桃仁 四分
 乳香 四分
 蘇木 四分
 續斷 四分
 澤蘭 四分
 員仙 五木
 熟銅 六木
 桂枝 四分
 木通 三木
 血竭 四分
 五加皮 五木
 虎骨 六木
 赤芍 四分
 蘇木 五木
 羌活 四分
 防風 四分
 廣木 五木
 白芷 四分
 五桂 三木
 四七 四分
 土硫 五木
 善仁 三木
 寬 四木
 四木

18-5. Heating the Hands

This stage is designed to get the palms accustomed to striking objects and accepting heat. It involves hitting a 100% cotton bag filled with rice that rests horizontally on a table with different striking methods as outlined below. The hands are covered with "Palm Medicine" which will aid in bringing heat to the hands and help numb and prevent bruising of the hands until they get used to the pounding.

Palm Medicine for Stage #1 - first three months: (use rice in the bag)

The palm medicine, in general, will stimulate the flow of ch'i, activate the blood, release stagnation, relax the tendons and ligaments, harden the bones and disperse coagulations. The ingredients used during the first three months of training are:

A. Use the Imperial Fire Liniment prescribed in the classical palm liniment chapter or use recipe B below for an easier modified version.

B. Modified Hot Iron Palm Liniment

Blend the following together in a glass container:

Wintergreen oil (50%)- brings heat and ch'i to the hands

Eucalyptus oil (20%)- numbs the hands as a topical anesthetic

Iron palm medicine #1 or #2 (20%) - prevents bruising

Olive Oil (10%)-permeates the skin and helps other oils get deep into the pores of the hand.

Icy-Hot, lanolin, kwan loon oil, or white Flower Oil can also be added.

*The palm training liniments mentioned in this section are an American version of the Hot liniments. Because of the difficulty accessing the Chinese Herbs, these ingredients may provide a suitable substitute.

The Palm Medicine should be mixed and stored in a sealable glass container. The size of the container should be such that the entire hand can fit into the container easily and there should be enough of the medicine so that the hand will be covered (up to the wrist) without having to bend the fingers very much (when the fingers swell from hitting the rice bag, bending them is difficult and could cause the blood vessels to burst).

As the palm medicine quantity decreases with use, you will want to add small amounts of the formula to maintain the level. After approximately six-eight weeks an entire new batch should be made as the oils will tend to lose potency. When the palm medicine is applied it should produce a warm and tingling sensation and the skin should display a mild reddening.

18-6. Palm Medicine Modifications

After approximately three months the hands should be accustomed to the pounding and ready to accept more heat. To help facilitate this, the palm medicine quantities should be switched to “Ministerial Fire” Liniment #1 or modified so that the previous mixture “B” contains 75% Wintergreen Oil (10% Eucalyptus, 10% Iron Palm Medicine #1 or #2, 5% Olive Oil).

An alternative mixture is as follows:

Modified Advanced Hot #1 Iron Palm Liniment “B”

- Iron Palm Medicine #1 or #2 -1 part
- Marjoram Oil - 1 part
- Wintergreen Oil - 1 part
- Eucalyptus Oil - 1 part
- Clove Oil - 2 parts
- Olive Oil - 2 parts
- Camphor Oil - 4 parts

Switch the ingredients of the bag to now include 50% rice and 50% mung beans.

After approximately three more months, the hands should be ready to handle some intense heat. To bring more heat to the hands switch to the Advanced “Ministerial Fire “ liniment #2 or combining a tincture of Olive Oil and Cayenne Pepper added to the previous “B” liniment.

To make the tincture, called Cayenne Oil, put three level teaspoons of cayenne pepper (Use African Cayenne. It's the hottest) into 8 oz. of Olive Oil. Let this mixture sit for two weeks, strain with cheese cloth and then add to your palm medicine.

Modified Advanced Hot #2 Iron Palm Liniment "B"

Iron Palm Medicine #1 or #2 - 1 part

Olive Oil - 16 parts

Peppermint Oil - 2 parts

Cayenne Oil - 4 parts

Pine Oil - 1 part

Switch the contents of the bag to now include 50% rice, 25% mung beans, and 25% small iron balls.

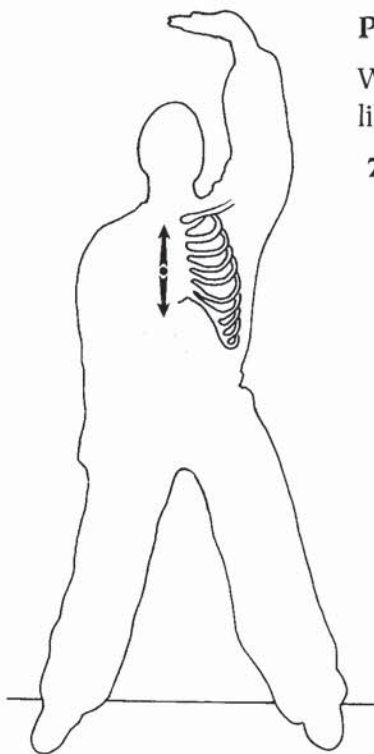
Stage One Palm Training

19-1. Warm-Up Exercises for Bag Work

The work for Stage One consists of a warm-up followed by three separate phases. The first few exercises on the bag are designed to get your hands a bit more heated up, get the kinks worked out, and to get the above listed fundamentals fresh in your mind. **Caution:** When you first start your palm training your hands will not be accustomed to the pounding, so take it easy for the first few weeks. Hit the bag until you feel discomfort and then move to the next phase. Later, when your hands are not bothered by the pounding, you can hit as long and hard as you like.

1. Your hands should have palm medicine on them at this point in time. Face the bag in the horse stance posture, hands by your sides. Drop into the right leg forming a “Leaning Horse” posture. Remember, the legs move the hips, the hips move the torso, the torso moves the shoulders, the shoulders move the arms. Now fold and sink into the left leg, and as your body drops, hit the bag with your left backhand followed by your right palm in succession. Then drop back into the right leg and as you drop, hit the right backhand and the left palm in succession. Continue this sequence fifty to one hundred times. Develop a rhythm as you hit the bag back and forth.
2. Repeatedly soak your hands in the palm medicine. Face the bag in the right bow stance and do the same exercise as above. When you finish the right side, soak your hands in the palm medicine again and do the same thing on the left side.

3. You should be completely expanded and or filled with ch'i from toe to head. To get the maximum fill when you are packing you may want to wiggle your shoulders and torso before taking the last breath. This will permit the air to settle down and open up pockets in the fascia. Also, by this time you should be getting a good feel for how to relax and expand at the same time. You should fill, but remain soft.
4. Condense the energy into the lower tan t'ien. You should imagine that the tan t'ien is an anchor and that as the anchor drops down, it is attached to the bottom ribs and pulls down causing the ribs to spread apart. Imagine that your ribs are a spring with a weight attached to the bottom, as the weight is dropped, the spring stretches.
5. Try to be consistent in your workout time. It is very important to train the palm at the same time each day. Be consistent and completely soak your palms after each set.
6. Try to keep the palm liniment warm when first starting out and make sure you rub it vigorously on your palms and wrist.



Parting the Heavens

When anchor drops, ribs spread and stretch like a spring.

7. Raise your palm up in front of your head (third tan t'ien level). Now drop the arms downward 45° to a position straight in front of your body and parallel with the floor. As the arm drops, collapse the ribs, and exhale with the long Haaaiiii sound. Imagine the stretched spring is compressing and thus pulling your arms down (by pulling the latissimus muscles down). When the arms drop, feel the shoulders sink inward and spread the fingers on the impact of the strike. Concentrate on the energy rushing out of the palms from the lower tan t'ien into the bag. Rest the Hoku point of the inactive palm on the thigh.

8. Upon completing your palm training allow for at least one hour to pass before washing the liniments off of your hands. Massage around and below your knees making sure that you stimulate the St. 36 points on both legs. Follow with I-Chuan vibrational training (Volume II, Chapter 9).
9. It is very important to mention here that you must be careful if you are simultaneously training the Iron Shirt and Iron Palm. DO NOT perform the Iron Shirt body striking right after beating the bag. Bag striking must follow after the Shirt training in order to prevent injury to the body.

19-2. Phase One - Vibrational Training

In Phase One, you are working with the vibration created from hitting the bag. You will be working on opening the channels between your palms and the bubbling spring points of the feet. It is important that these channels be open in both your offensive and defensive applications.

If you strike an opponent that has his iron shirt established, you want the vibration that comes off his shirt to flow through you into the ground instead of being trapped in your body where it can do damage. With open channels, this energy may either be redirected down your spine and grounded out through your foot or divided at the spine (where the shoulder blades meet) and then redirected out (mixed with your ch'i) into your opponent through your other arm.

Begin this phase by facing the bag in the horse stance position. You will alternately hit the bag with the palm and backhands as in the first part of the warm-up. However, as you strike the bag, you will leave your hand on the bag. When your hand contacts the bag, imagine the table accepting the vibration of the strike and transmitting it to the ground. When the vibration reaches the ground, it comes back up through the table top to the bag, into your hand through your body, down to the ground, then back up the same route into the bag. This entire evolution will take place as fast as your mind will allow. Start slow at first. When you get the feel of it, speed up until it becomes almost instantaneous. Continue this exercise until you feel your channels are clear.



19-3. Phase Two - Vibrational Training

In Phase Two you are working to develop your short energy via your Lightning Palm and your Splitting Palm.

Lightning Palm - This exercise is similar to the previous exercise. However, you do not let your hand stay on the bag after the strike. As you are striking the bag, imagine that your strike will explode the bag. As your strike hits, let your hand bounce up off the bag as the bag explodes. Your mind should still be in the earth when you strike. It is your intent (imagination or will) that is set on exploding the bag.

Splitting Palm - This exercise is similar to the previous exercise. However, you strike with your splitting palm. When striking with the splitting palm, the back of the little finger is brought in so that it rests on the inside of the ring finger. Hit the bag with the meaty part of the side of the hand. The strike is originated from the hips which pull the ribs and latissimus muscles dropping the shoulder. The shoulder pulls down the elbow, which pulls down the wrist and whips the hand. You are using your snapping energy in this strike. Imagine that the side of your hand is an axe or a wedge, and is cutting the bag with the strike.

When you have done the palm training for awhile and your hands are not bothered by the pounding you can add extra exercises to Phase Two. A good exercise to work with the back hand is to stand perpendicular to the bag in the horse stance, hands by your sides, fall into the leg closest to the bag and allow this action to whip the hand (on the same side) around and strike the bag with the backhand. Your foot should twist on the heel so that when you strike you end up in the bow stance with the tan t'ien facing the bag and the strike in the center line of your body.

19-4. Phase Three - Vibrational Training

In Phase Three you hit the bag exactly as you did in the Phase One part of the warm-up but you should hit in a rapid "machine gun" fashion. Build a fast rhythm and keep it going until you have hit the bag at least one hundred times.

19-5. Yin-Yang Palm Exercise

Here is an exercise that will train you to breathe through your palms and dilate the meridians in the hands so that they can fill with energy. In Internal Kung Fu it is extremely important that you can fill the hands with energy and breathe through the palms. When you strike someone, it is the energy in the hands that protects your hands from being injured and makes them feel like steel. When you are able to fill the hands with energy you will feel like you have enough power to bend metal or pound nails. Believe it or not, with enough energy filling the hands you can actually do this.

Although the portion of palm training that involves hitting the bag is a soft, relaxed internal exercise, the internal exercises you use away from hitting the bag are just as effective and in many instances have a much longer lasting effect.

The energy that fills the hand is what protects the joints, tendons, bones, and muscles of the hand. If you are unable to fill the hand with energy when you start hitting the bag, you will go through a long period of adjustment as the hands become accustomed to the pounding. In the first stage of palm training the exercises and herbal formulas are designed to help bring energy to the hands. If you can do it with your mind, you will be way ahead of the game and will progress rapidly to the second stage which is designed to condense energy into the bone.

To perform the Yin-Yang Palm exercises, stand in a horse stance and hold your arms so that the palms are facing each other - one facing up and the other facing down as if you are holding a ball directly in front of the lower tan t'ien. Build the image of your energy bubble and the thick air around your body - imagining that you are under water works well. Inhale and imagine energy being pulled in through the palms from the air around you and into the lower tan t'ien. Imagine that you are pulling water in from your surroundings and the water is filling up the lower tan t'ien.

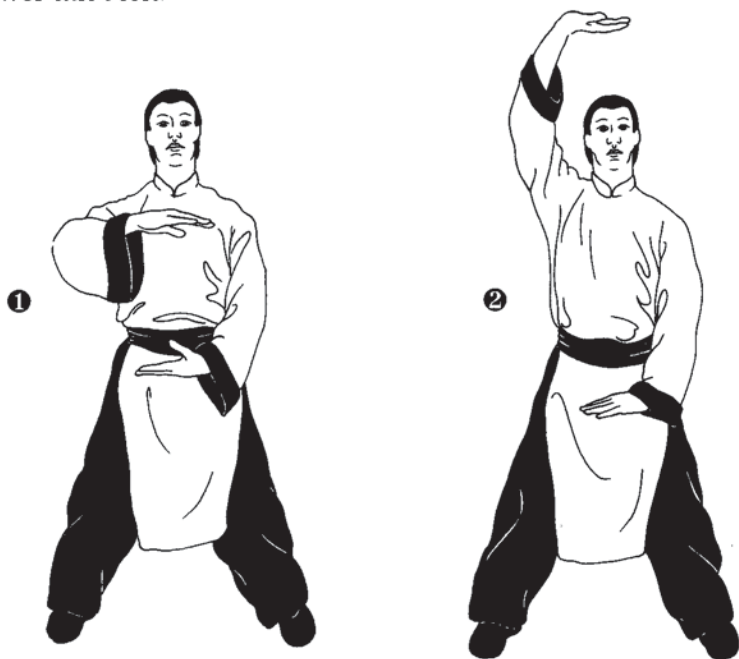
On the exhale, the lower arm rises up over the head. The wrist twists so that the palm faces up (like holding a tray directly above the head). At the same time, the upper arm presses down. The palm faces down (like pushing on a table) and ends up at the groin level. The palm, moving downward, passes between your body and the palm which is moving upward. Do not straighten the arms completely and keep the shoulders pressed down and relaxed. As your arms move, remember that they are moving through very thick air or water.

The hands should be very soft and relaxed and you should feel a slight stretch in the hand that is over your head. This will dilate the meridians in the hand. As you press up with the upper palm and down with the lower palm, imagine energy coming from the lower tan t'ien and shooting out of both palms. As the energy shoots out of the upper palm, picture the upper palm lifting the heaviest object in the world straight up over your head without using any muscular force. Only the force of the energy shooting out of the palm lifts the object.

With the inhale, come back to the original position of holding the ball. Twist the wrists and position the arms so that the hand that was on top before is now on the bottom, and the one that was on the bottom is now on top. Imagine energy being pulled in through the palms from the air around your body and into the tan t'ien. On the next inhale the hand that went above your head last time pushes down and vice versa. I usually practice this exercise after my palm striking session and just prior to performing the moving I-Ch'uan training (Volume II, Chapter 15).

Yin-Yang Palm Exercises

1. Inhale and bring energy in through the palms to the lower tan t'ien.
2. Exhale and send energy from lower tan t'ien, out the palms.



Stage Two Palm Training

20-1. Drawing Ch'i into the Bone Marrow

In order to refine, focus, and gain precise control of the power developed in the hot training, a Cold Palm Medicine will now be used to drive the Yang Ch'i into the bone marrow. The appropriate physical response after applying the Cold Palm Medicine is a sense of coolness penetrating into the hands and especially the fingers. You will now abandon the Yang Hot Liniments and begin using the Jade Goddess Cold Liniment #1.

The importance of driving the Yang Ch'i into the bones is to increase the ch'i compression of the bone marrow and to facilitate a stronger energy expansion upon discharge. During this stage of training the students should be adapting bone squeezing exercises into their normal routine of training. Before the student can correctly implement the bone squeezing exercises, he must have first performed the bone washing exercise described in the marrow washing section of Volume II, Chapter 13.

20-2. Bone Squeezing

Once you have completed the bone washing exercises you may begin the bone breathing exercises. Upon completing the basic breathing exercises you may then begin the bone squeezing exercises. But only in that particular sequence, bone washing, breathing, and then squeezing. The bone squeezing process will allow the internal energy to generate itself into internal power. Unless one "ignites" his internal energy, he cannot receive the internal power. Therefore the student must take the necessary steps to achieve this transformation.

Exercise #1

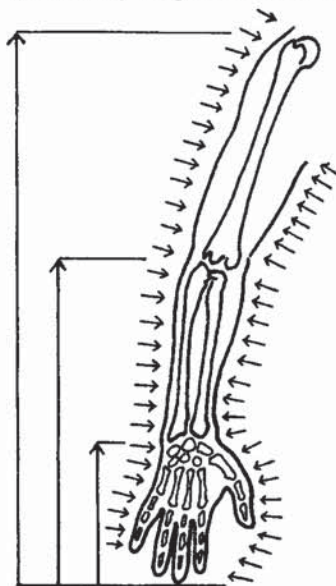
One basic exercise for bone squeezing in the second stage of palm training is to imagine the bones of your hands as dry sponges.

1. As you inhale, imagine the tissues surrounding the hands being water, and begin drawing the liquid into the bones. Feel (don't think) on each inhalation, of the skin being sucked into the very center of your bones.
2. Start off with three breaths into the hands, followed by the next three breaths into the forearms, and ending with the last three breaths squeezing into the shoulder.
3. Continue this practice until you can actually feel the skin suck into the entire arm. The feeling will be quite startling and painful at first. Don't be discouraged or scared. This is only part of the training.
4. Once you have developed a strong ability of squeezing the bones into the arms, begin on the legs, feet-shin-thighs. From there go into the body itself.

Exercise #2

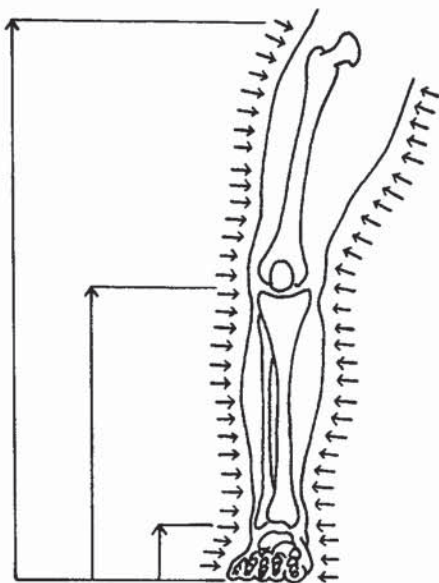
This is a second variation of the "Bone Squeezing" exercises. Begin as follows:

1. Assume a Wu Chi posture. Relax the body, calm the mind and gradually begin reverse breathing.



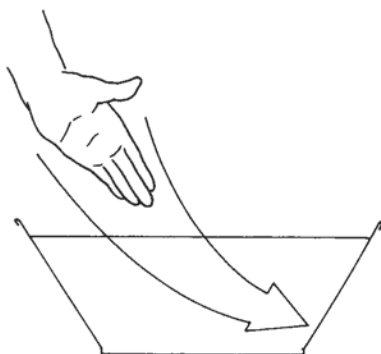
2. Once the ch'i is felt within the body, begin to concentrate on the bone structure of the hands. Imagine that the bones are floating in your body's tissues. While inhaling, imagine each breath forcing the bones to condense inward toward the bone marrow. As you repeat the exercise, you will begin to experience an unusual tingling sensation around your hands. From there, work toward your forearms, focusing upward until you complete the entire arm.

3. After practicing for a period of time, apply the same technique moving into the spine. Next, move down to the legs in order to link all the major parts of the body. This sensation will feel similar to an electric vibration.
4. You will begin to generate the ch'i into a high frequency vibrational power. Once the complete body harmony of bone squeezing is obtained, the next exercise you will need in order to increase your palm stalking ability is called "Palm Projection".



20-3. Palm Projection Exercises

To begin Palm Projection exercises, start with a washtub of water. Adopt the striking position you used from training in Stage One. Strike softly inside the basin of water - work on not splashing the water as you enter and exit the palms. It is important to try to move evenly both in insertion and retraction of the palms. At first, place your emphasis on inserting and not splashing the water. After you've mastered that stage, go to the next stage which is the insertion and retraction of the palm in one movement. Strive for the continuity of action.



One visual aspect of palm projection is to imagine that, when you strike with the palm, the inside of your opponent's body as an egg. As you strike their torso, imagine the egg exploding inside their body. Use your mind's intent as you strike at any organ, imagining that it explodes on contact. You can also imagine his heart as an old tomato. When you slap his chest, imagine the tomato inside his torso bursting open.

This action can also be used for healing by imagining that when you are touching someone's body, your hands are melting into them. Insert your energetic fingers through them, passing through tissues and cells in order to access stagnate ch'i.

Stage Three Palm Training

21-1. Introduction

The third and final level of palm training has to do with Ch'i Kung training and the proper alignment of all the body's twelve major meridians, the eight extra channels, fifteen branches and the fusion of the three tan tiens. (see Chapter 28-3.)

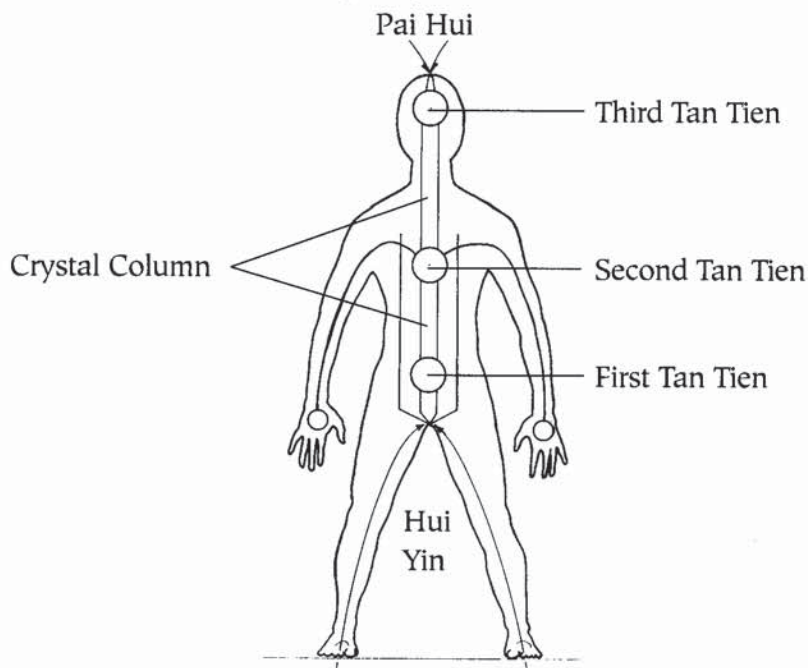
Once there is a complete harmony of energy balance maintained in the body, and a complete overflowing of the Nei Ch'i (internal energy) into the Wei Ch'i (external energy) this process is possible. All the body's joints must first be open and completely relaxed. You must also have a solid foundation of the marrow washing techniques (Volume II, Chapter 13) under your belt and you must be able to extend ch'i, healing sound vibrations, and shen outside of your body (Volume II, Chapter 3).

21-2. Fire Palm

Before attempting this type of training you must have a series of exercises that correspond to regenerating the body's "Yin fluids". Without these exercises, your body will generate an incredible amount of heat. So intense is this heat that it begins to dry up all of the body's fluid.

There are a series of exercises that you must perform in order to create the "fire palm" method. This is an alchemical practice using the center channel (from the Hui Yin, linking the three tan tiens up toward the Pai-Hui), and the two corresponding penetrating channels traveling alongside the central channel (The left side is Yin, the right side is Yang).

Form a ball of fire in the lower tan t'ien. Imagine the heat melting the energy and forming a crystal diamond. Next go to the second tan t'ien and place your imagination there, melting the energy and forming a crystal diamond. Now fuse the two tan tiens together linking them as one. Finally place your imagination on the third and last tan t'ien melting the energy and forming a diamond. Melt the third tan t'ien together with the first two and form a crystal column inside your body's center core. This will enable you to handle the incredible heat transference that your body will emit. This forms your power system or energy source. Once you have obtained this internal structure, you may then channel it outside of your body through your hands. All of the body's extra channels should now be hooked up to the power source of the center crystal column. This means that all of the body's meridians, channels and branches from both arms, both legs and the torso itself must fuse together into the center core. All that is needed for this to be activated is for you to pull the Heavenly Ch'i from the space of the void into the top of the center core descending downward, while simultaneously pulling up the Earth Ch'i from the ground into the center core ascending upward from the legs. Allow the negative Yin to meet the descending positive Yang at the base of the crystal core at your lower tan t'ien. This will produce an incredible surge of energy which will discharge outside your palms.



Harmful Side Effects of Incorrect Practicing

22-1. Introduction

There have been a number of magazine articles, books, and commercial video tapes which teach “Iron Palm Training”. Many of these sources do not discuss the harmful side effects related to this training. You need to be aware of the dangers related to this training before you begin using the “Iron Palm” method.

22-2. Structural Aspects

A good foundation is a necessity for any practice. This is especially important for the development of the Palm. Appropriate physical, energetic, and spiritual aspects of the student must be developed in harmony for these palms to work correctly and not injure the body.

It is necessary to have a substantially developed structure. This means that the Iron Shirt, Wu Chi standing, and other practices must have been performed long enough to develop an integrated structure. If your structure is broken or not complete at any point, the ch'i discharged during training will become trapped in that area. Most breaks occur in the joint area due to insufficient development of the tendon structure. The result will be chronic bursitis and/or arthritis. This injury must be treated immediately by a competent Osteopath, Chiropractor, Tui Na Doctor, or Acupuncturist in order to avoid a chronic “cold obstruction” condition.

Another complication from insufficient structure is the subtle dislocation or subluxation of the bone and joint structure. Correct discharge of Fa Chin releases a tremendous amount of force. If the surface that receives the discharge is not sufficiently yielding compared to the relative strength of your structure, your tendons will stretch and the bones will yield. The most common causes of this will be a striking bag that is so full of rice that there is no room for expansion, a bag that is too small, a bag that is not at the correct height, or a bag resting on a surface that is too hard. The most common area of injury will be the pisiform bone of the wrist which may be damaged or dislocated. You then lose wrist mobility and experience pain when the wrist is flexed. Another type of injury can occur when the radius and ulna separate and spread slightly at the distal radioulnar joint (just above the wrist). When the injury is in the elbow, usually the head of the radius will dislocate slightly at the radiohumeral and proximal radioulnar joints. You will then feel pain in the elbow similar to tennis elbow. A dull ache in the shoulder joint will indicate ch'i trapped in the bursa of the humeral head. Subluxations are also best treated by a competent Osteopath, Acupuncturist, Chiropractor, or Tui Na Doctor.

All of these problems are symptomatic of premature palm training without sufficient structure/integration to transmit the reflected energy wave from the palm to the floor.

22-3. Ch'i Aspects

The preliminary practice of forms and other internal conditioning exercises must be performed prior to palm training. Since you are gathering ching, transforming it to ch'i, and then moving it into a specific part of your body, it is extremely important to have a stable, balanced, energetic body structure before your training begins. It is also important to balance the amount of Fa Chin training with exercises, such as Wu Chi and I-Ch'uan in order to accumulate energy. Failure to observe this principle will cause you to exhaust the kidney ching and shorten your life span. Two factors to be especially mindful of are the quality of blood circulation and the quality of liver ch'i.

In traditional Chinese medicine, the function of the liver is to store the blood and to spread the blood and the ch'i, affecting the quality of both the tendons and nails. Excessive use of alcohol, drugs, exposure to organic chemicals, or other toxic materials will cause toxins to accumulate in the liver, degenerating the nourishing quality of the blood and resulting in congestion of the liver ch'i or deficiency of the Yin ch'i of the liver. When the Yin ch'i is deficient, the Liver Yang Fire will rise, causing hypertension and/or emotional outbursts, such as anger or aggression. Blocked emotional experiences will also lead to liver ch'i congestion and imbalance. Training on a congested liver is like putting out a fire with gasoline. The student will become progressively more negative and angry. Eventually when the liver and kidney Yin are exhausted, they will die prematurely through heart attack or stroke.

Since the discharge of energy occurs through the tendon structure in the second level of training, and the tendons are the expression of the liver, what occurs in the training affects the liver as well as the palm. If the liver is toxic and congested, the returning of energy from the palm to the feet will stop in the liver. Cold sweats, pain in the right side of the ribs and nausea are good indicators of ch'i discharge blocked by the liver.

Loss of flexibility and suppleness of the tendon structure is another possible indication of training on a toxic liver. If the liver is congested, the student will experience poor blood circulation and have cold hands and feet.

When the liver is healthy and the structure is strong and integrated, the flow of energy follows the tendon-bone structure from the ground to the palm and back again. This lessens the possibility of obstruction in the joints or internal pathways.

22-4. Nature of Training

The Palm Training will concentrate the heat and fire in the palm and open the ch'i meridians in and around that area. The substances in the liniment are designed to create a certain quality of energy from the body to the palm, disperse any previous injuries, drive the ch'i to the bone, and nourish the tendon structure of the palm. Any old injuries to the palm will appear as a Yin cold obstructions. That is why hot Yang herbs are used to open up and release the stiffness and rigidity of the hand. The training process facilitates certain circulations of ch'i and blood to remove these congestions and stagnations and to create the appropriate energetic structure in order for the proper amount of chin to be developed.

Failure to observe this training sequence will result in a hot Yang obstruction either of the spleen, which is responsible for ch'i and blood transportation or of the liver. This hot Yang obstruction will either damage the liver Yin ch'i resulting in excess liver Yang Fire or form a damp heat obstruction in the spleen. For this same reason it is necessary to avoid Palm Training with liniments if there are problems with excess heat in the body or deficiency in the spleen Yang ch'i damp heat in the spleen.

Some Western symptoms that indicate excess heat are a high cholesterol levels or a feeling of heat in the central core of the chest and throat. The Yin fluids in the body will then not be able to adequately disperse the excess Yang ch'i developed in the palm training process. The result will be a further weakening of the Yin ch'i and fluids, and an increase in internal heat and Fire ch'i. If continued over a long period of time without corrective treatment, this will eventually exhaust the kidney Yin and chin resulting in death before the age of fifty. Therefore, take the necessary precautions and adjust to the appropriate diet in order to correct any imbalances prior to training.

22-5. Overtraining

Although this type of training will stimulate the increased production of ch'i and blood in the body, over training can and will deplete them. This is why it is so important not to overtrain, and to set a constant time schedule in order to regulate your body (see Chapter 7-4).

Most practitioners who faithfully practice this type of martial arts training will maintain a strict tonification diet. This is important because the Yang (hot) Wei Ch'i developed by this type of external palm training is extremely volatile and very explosive.

Some herbal liquors that are designed to tonify certain types of internal energy and body structure are:

Antler Wine

Gecko Wine

General Lee's Wine of Life

Tiger Bone Wine

Death Touch: Ssu Ch'u Chueh

23-1. Introduction

Ssu Ch'u Chueh or "Death Touch Ability" is one of the most unique and esoteric fighting skills known in the Chinese Martial Arts today. This art of point paralyzing and killing is especially dominant in the Taoist systems of Internal Kung Fu. In fact one of the oldest known books on Forensic Medicine entitled "Instructions to Coroners", discusses in detail the cause and effect of striking vital points on the body. According to this text there are sixteen vital points on the front of the body and six on the back. These twenty-two vital points, if struck correctly, would cause death. The purpose of this book was to give advice to coroners on how to determine the cause of death if there were no visible wounds. It also instructed how to detect strikes to vital points, even if these points had been struck three to ten days prior to the individual's death. This system is called "Ssu Ch'u Chueh" and is a highly specialized art of killing without leaving a trace, divided into three separate categories:

1. The first level is called T'ien Ching which is the method of attacking the nerves and nerve plexus of the body in order to produce paralysis. This also included spinal paralysis.
2. The next category is called T'ien-Hsueh which is the method of striking the blood vessels in order to seal the veins and arteries or cause blood clots.
3. The final category is called T'ien Hsing Ch'i which is the method of attacking the ch'i meridians of the body in order to cause death at a later date by blocking ch'i circulation.

By understanding the meridian flow of ch'i and both the opening and closing of the vital points of the body, you will be able to intercept the ch'i in the "Blood Gates" or "Nerve Gates" at their related time of day and season. This will block the meridian from obtaining nourishment causing the deterioration and destruction of the tissues. Often these vital points will correspond to the "forbidden" points used in Acupuncture. When struck, these points can induce bleeding, fainting, increased blood pressure, pierce a major organ and/or a nerve trunk.

The timed delay method was used to **1)** block the circulation of the blood in the opponent's veins, **2)** close the ch'i pathways of the opponents meridians, or **3)** attack the major nerves of the opponent. Effective results will depend on the degree of pressure and chi accumulation. For example:

- A.** A heavy strike will cause an immediate effect.
- B.** A moderate strike will produce the effect within three days.
- C.** A light strike will produce the effect within one month.

Attacking The Nerves: T'ien Ching

24-1. Introduction

Striking the nervous system is usually the first level and most common way of self defense. When a nerve point is struck, the opponent will feel as if they have been shocked by electricity. The nervous system of the body may be divided into three distinct parts or systems:

1. **The Autonomic Nervous System** - Controls your body's functions that are not under your conscious control such as respiration, heart beat, glandular activity, digestion, and the contraction/dilation of blood vessels. This system is divided into two categories:
 - A. **The Sympathetic System** - Controls your body's involuntary muscular actions such as speeding up the heartbeat, increasing blood flow to the muscles, and dilating the pupils for adjustment to light.
 - B. **The Parasympathetic System** - Generally opposes the actions of the sympathetic nerves, slowing down the heartbeat, diverting blood away from the muscles, and contracting the pupils.
2. **The Central Nervous System** - Controls and coordinates the activities of the entire nervous system. The balance of activity between both the sympathetic and parasympathetic systems is controlled by the central nervous system which consists of the Brain (cerebrum, cerebellum and brainstem) and spinal cord.
3. **The Peripheral Nervous System** - Translates all the messages sent between the central nervous system and the rest of the body. The peripheral nervous system consists of twelve pairs of cranial nerves originating in the brain and thirty-one pairs of spinal nerves originating in the spinal cord.

This basic knowledge of the nervous system will help in understanding the reasoning as to why we attack certain areas of the body and avoid others. Not every nerve or even all the locations on every nerve can be attacked.

First of all you need to choose a major nerve on a point where the nerve crosses a bone or where it has several layers of muscles underneath it. The main goal is to produce both excruciating pain and temporary or permanent paralysis. When attacking the points for local paralysis, the sensitive points will produce an immediate violent reaction, while the insensitive points will take time and a reaction will show up later.

The application of T'ien Ching relies on striking the nerve ganglia in order to prevent the nerve impulses from passing a certain point causing paralysis, or to make the impulses accelerate to a faster rate resulting in an organ overload. The nerve endings may either be in a nerve cavity located on a bone or in the "Bands" or joints of the body.

The nervous system is extremely complex so I shall try to keep this very simple and basic. At this stage we will deal only with the paralyzation of the Peripheral Nervous System (PNS). In the following section we will deal with the paralyzation of the Central Nervous System (CNS).

You may divide the body into three different sections; the upper, middle, and lower extremities. To simplify matters even more, I have drawn a chart labeling the "Bands" and most common areas to strike. These areas will go numb for a short period of time, allowing you the greater advantage for self defense. You may alleviate this local paralysis by massaging above or below the general area. Do not attempt this type of treatment when dealing with the structure of the central nervous system. This will damage the spine.

Attacking the nerves at a point will cause a sudden shock to that nerve causing it to disrupt the local area resulting in paralysis. By attacking the nervous system, stagnation of the ch'i occurs. Once the ch'i circulation has been stopped in the meridian, paralysis then begins. The area that has been attacked will feel numb because the ch'i has reached a point where it cannot go any further. This will cause the opponent to lose consciousness and, if it is on a vital point, he may die.

24-2. The Peripheral Nervous System - “Attacking the Limbs”

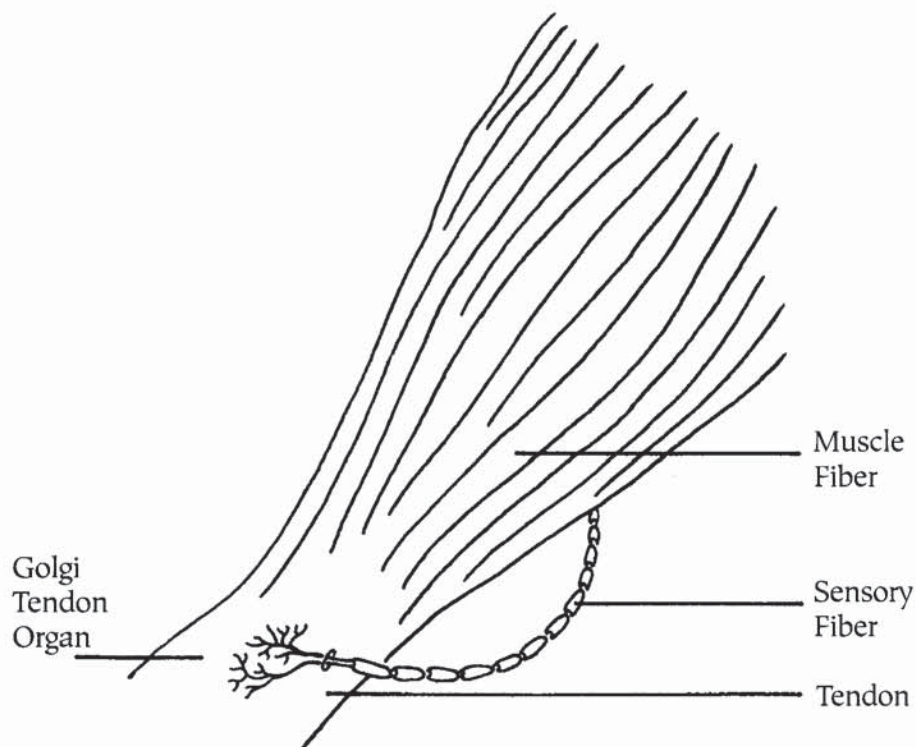
The severity of the results of attacking the nerve points on the limbs is dependent upon the skill and power-issuing ability of the attacker. If performed correctly the limbs may become paralyzed instantly followed by pain which may linger for as long as two weeks.

Any point along a nerve where a muscle, tendon, or ligament can be compressed will cause pain. The larger the nerve the more pain is inflicted when struck; however, the smaller the joint you attack, the more pain you will produce with the same force. The amount of force is divided around the tendon and ligament surface area, producing a greater amount of torque onto a smaller area.

In disabling a limb, the more times you strike a certain point the more damaged it becomes. At first it is much better to single out a certain part of the arm or leg and attack it with multiple strikes in order to paralyze or disable an opponent. This technique is mostly for beginners. As you advance it should only take a single strike to disable, depending on the practitioner's experience and energy level.

Attacking Tendon Pressure Points - Tendons are the cords which attach muscle to bone. Tendons are typically found at both ends of every muscle in the body. The points where the tendons attach themselves to the bones are called “origin” and “insertion points”. There are stretch receptors along the length of each tendon to prevent them from being over-stretched. Tendons are very sensitive to changes in pressure. Because the nerves around the tendon insertions respond more to changes in pressure than just pressure alone, by rolling, vibrating, or drilling into each nerve point a higher degree of pain is released. All stretch receptors respond to fast movements more dramatically than to slow movements. Also located in each tendon, close to the point of the skeletal muscle insertion, are receptors called the Golgi Tendon Organs. These organs consist of small bundles of tendon fibers enclosed in a layered capsule, with dendrites coiling around and between the fibers. Their function is to send low level impulses to the spinal cord and back to the muscle in order to regulate any tension applied to the muscle. If you attack this area you will be able to immobilize the limb by overriding the impulses from the brain to the muscle.

To attack this area, first locate the middle or belly of the muscle, then divide the distance from the center of the muscle to the tendon insertion point in half. This is the area to strike. Although each muscle has two areas to attack (the origin & insertion) for the best result attack the muscle on the side that is closer to the center of the body.



Attacking Ligament Pressure Points - Ligaments are the cords which connect bone to corresponding bone, and are found in the “Bands” or body’s joint areas. There are nerve stretch receptors along the length of each ligament to prevent it from being over-stretched. Because ligaments respond to pressure, the more pressure you apply at the joint the more pain you inflict. Therefore you should use a chopping or slicing action when attacking the body’s bands or joint areas. This action should always be a rolling chop or slice in order to stretch and twist the ligaments sideways causing them to move and stretch contrary to the directions they were intended.

24-3. Paralyzing and Numbing Points

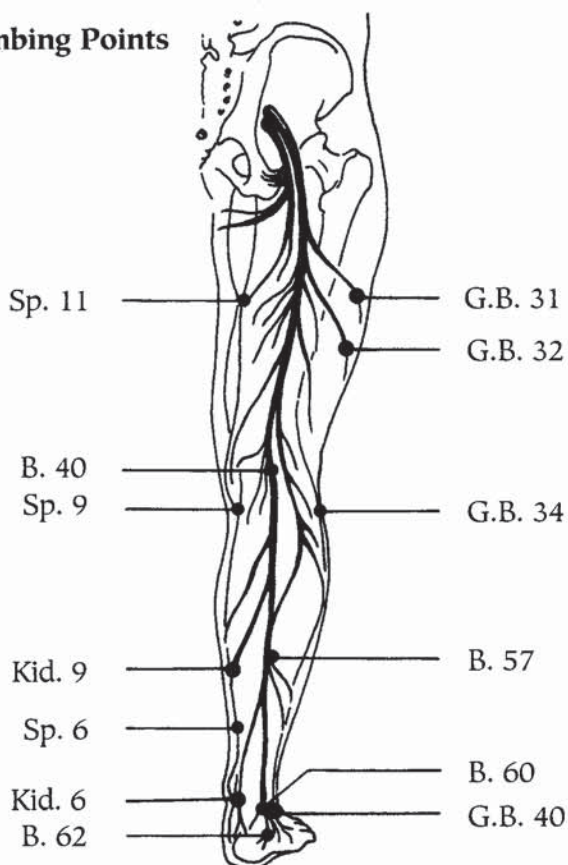
These are common points used for temporarily paralyzing the four limbs, depending on the angle used and the amount of force applied.

- G.B. 21 Lateral branch of the supraclavicular nerve, the accessory nerve. When attacked will numb or paralyze the arm (this feels like an electric shock).
- G.B. 31 Lateral femoral cutaneous nerve, the muscular branch of the femoral nerve. When struck will numb or paralyze the leg.
- G.B. 32 The lateral femoral cutaneous nerve and muscular branch of the femoral nerve. When attacked will numb or paralyze the leg.
- G.B. 34 Where the common peroneal nerve bifurcates into the superficial and deep peroneal nerves. When attacked will numb or paralyze the leg.
- G.B. 40 The intermediate dorsal cutaneous nerve and superficial peroneal nerve. When attacked will numb or paralyze the foot.
- L.I. 4 The superficial ramus of the radial nerve, palmar digital proprial nerve derived from the median nerve. When attacked will numb or paralyze the hand.
- L.I. 5 The superficial ramus of the radial nerve. When attacked will numb or paralyze the hand
- L.I. 10 The posterior antebrachial cutaneous nerve and deep ramus of the radial nerve. When attacked will numb or paralyze the arm.
- L.I. 11 Posterior antebrachial cutaneous nerve, radial nerve. When attacked will numb or paralyze the arm.
- L.I. 14 The posterior brachial cutaneous nerve and radial nerve, When attacked will numb or paralyze the arm.
- L.I. 16 Lateral supraclavicular nerve, branch of the accessory nerve and suprascapular nerve. When attacked will numb or paralyze the shoulder.
- S.I. 5 The dorsal branch of the ulnar nerve. When attacked will numb or paralyze the hand.
- S.I. 11 Suprascapular nerve. When attacked will numb or paralyze the arm.

- H. 2 Medial antebrachial cutaneous nerve, the medial brachial cutaneous nerve and the ulnar nerve. When attacked will numb or paralyze the arm.
- H. 3 Medial antebrachial cutaneous nerve, the ulnar nerve. When attacked will numb or paralyze the arm.
- H. 7 Medial antebrachial cutaneous nerve, the ulnar nerve. When attacked will numb or paralyze the arm.
- Sp. 6 Medial crural cutaneous nerve, tibial nerve. When attacked will numb or paralyze the leg.
- Sp. 9 Medial crural cutaneous nerve, tibial nerve. When attacked will numb or paralyze the leg.
- Sp. 11 Anterior femoral cutaneous nerve, saphenous nerve. When attacked will numb or paralyze the leg.
- B. 40 Posterior femoral cutaneous nerve, tibial nerve. When attacked will numb or paralyze the leg.
- B. 57 Medial sural cutaneous nerve, tibial nerve. When attacked will numb or paralyze the leg.
- B. 60 Sural nerve. When attacked will numb or paralyze the foot.
- B. 62 Sural nerve. When attacked will numb or paralyze the foot.
- St. 12 The intermediate supraclavicular nerve and the supraclavicular portion of the brachial plexus. When attacked will numb or paralyze the arm.
- Lu. 2 The intermediate and lateral supraclavicular nerve, branches of the anterior thoracic nerve and the lateral cord of the brachial plexus. When attacked will numb or paralyze the shoulder and arm.
- Lu. 5 The lateral antebrachial cutaneous nerve and radial nerve. When attacked will numb or paralyze the arm.
- Lu. 9 The lateral antebrachial cutaneous nerve and superficial ramus of the radial nerve. When attacked will numb or paralyze the hand.
- Kid. 6 The medial crural cutaneous nerve and tibial nerve. When attacked will numb or paralyze the foot.

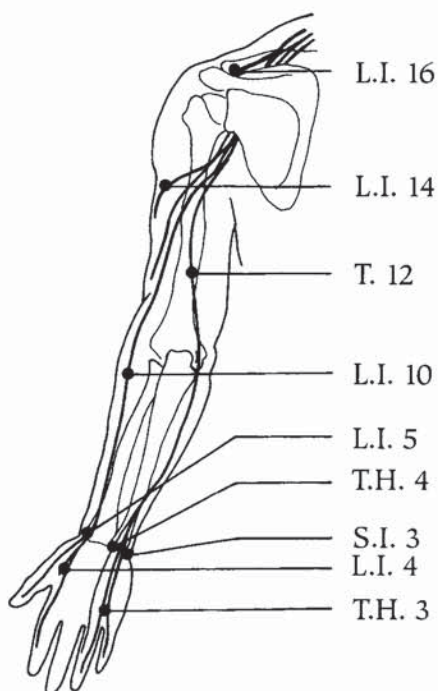
- Kid. 9 Medial sural cutaneous nerve, medial crural cutaneous nerve and tibial nerve. When attacked will numb or paralyze the foot.
- T.H. 3 The dorsal branch of the ulnar nerve. When attacked will numb or paralyze the hand.
- T.H. 4 The dorsal branch of the ulnar nerve and the terminal branch of the posterior antebrachial cutaneous nerve. When attacked will numb or paralyze the hand.
- T.H. 12 The posterior brachial cutaneous nerve and muscular branch of the radial nerve. When attacked will numb or paralyze the arm.
- Liv. 9 The anterior femoral cutaneous nerve and anterior branch of the obturator nerve. When attacked will numb or paralyze the leg.
- P. 6 The medial palmaris longus tendon, medial flexor, anterior interosseous nerve. When attacked will numb or paralyze the arm.

Paralyzing or Numbing Points

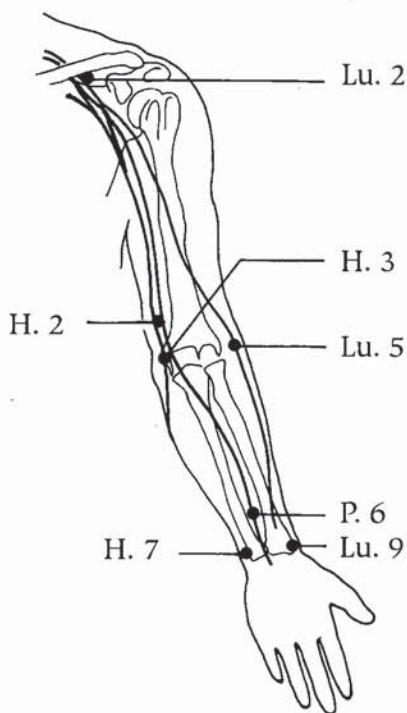


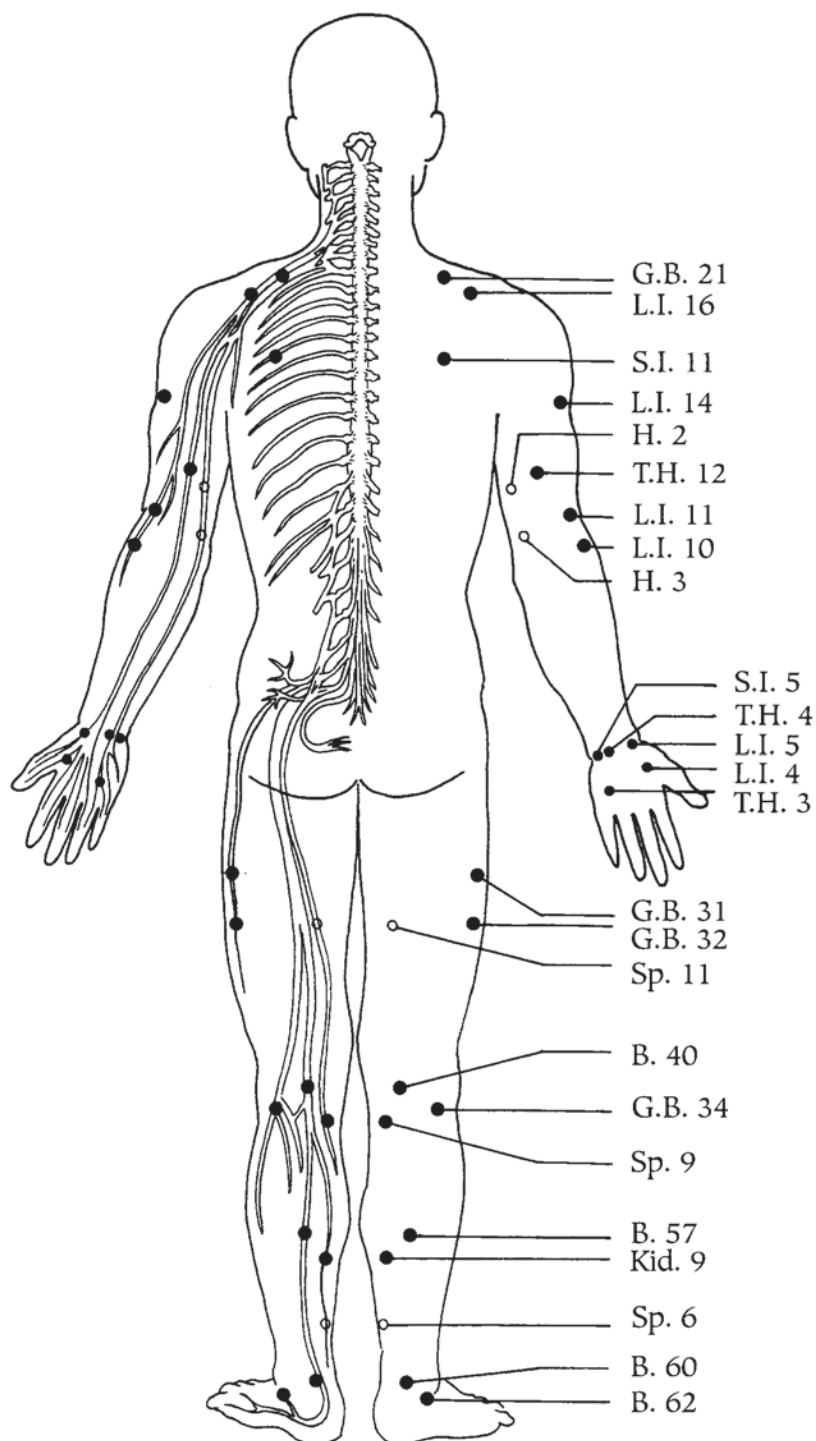
Paralyzing or Numbing Points

Front



Back





24-4. Non-Responders

Before we proceed, I must talk about non-responders. There are a certain percentage of people on whom some nerve strikes do not work. These people may feel only a small amount of discomfort. The reasons for this reaction are because:

- A. They have a very high threshold of pain in both their physical and mental conditioning.
- B. Their nerve locations and densities are different.
- C. Their nerves are surrounded by an abnormally thick protective padding of fat, shielding it from trauma.

However, this does not mean that the nerve striking techniques don't work. By the time you apply enough pressure to give these people pain, you have caused enough compression to significantly damage their nerves. Without the reflexes to withdraw and move their body area away from the attack, they will sustain serious if not permanent damage.

24-5. Reflex Reaction

A reflex is an automatic response to a certain stimulus. Within the normal range of people there is a pain "withdrawal" reflex which is not active in non-responders. If it doesn't hurt, you won't react. Normally, there are two main reactions to pain. These are:

- 1. **The Withdrawal Reflex** - This is a reflexive reaction where your body moves away from the source of pain even before your conscious perception has identified why you are experiencing pain (as in pulling your hand away from a hot stove or fire).
- 2. **The Crossed Extension Reflex** - A reflexive reaction where your body not only moves the extremity in pain away from the source, but also causes the opposite extremity to move in towards the attack (e.g. Backing away from a groin kick while simultaneously moving your head forward).

24-6. The Central Nervous System - “Spinal Paralysis”

When attacking the points on the spine it is important to realize that the spine itself may lose all function, all four limbs may be permanently damaged or numbness will occur in and around the body's limbs.

Because the central nervous system (CNS) consists of two major organs, the brain and the spinal cord, it is important to learn the function of the spinal cord which is the root of all motor movement.

The spinal cord performs the body's sensory, motor, and reflex functions. A strike to this area is very dangerous because the result of the strike is usually permanent.

The spinal cord's tracts serve as a two way conduction path between the peripheral nerves and the brain. Descending tracts conduct impulses down the cord from the brain, ascending tracts conduct impulses up the cord to the brain.

There are two ways of striking the spine. One way is by the use of external force and the other is by internal energy. In the external strike the goal is to disrupt the vertebrae, causing paralysis or severe nerve damage. This later will lead to complications within the major organs, because they are linked to the spine through the sympathetic and parasympathetic nervous systems.

Each different vertebral level of the spinal cord governs or controls different segments of our body. Each sensation we feel is carried to our consciousness by the spine and some of the cranial nerves to the brain. By dividing the body into the governing segments we have a better perception of the areas ruled by the extended nerve endings.

By attacking the edges of the paravertebral muscles and ligaments which surround the vertebrae of the spine you will affect not only the muscles, connective tissue, and nerves, but the blood vessels as well. You must strike the paravertebral muscles with a drilling force to bow them outward, forcing the facets of the spinal vertebrae out of joint. When this is done the vertebrae will become dislocated, damaging tendons, ligaments, nerves, and muscles. This damage will immediately result in a reflex reaction causing the paravertebral muscles to lock themselves in place. If the nerve roots are torn, then the nerves can be permanently damaged. The neck and lower lumbar regions of the spine are fairly susceptible to this type of attack.

By attacking specific locations on and near the spinal cord you will be able to influence the sympathetic nervous system. Depending on the specific location of your attack, you may be able to prolong its damaging effect for several hours or days before the opponent can detect the injury. By attacking the sympathetic ganglia near the spine you will be able to affect the sympathetic nerves that exit from the spinal cord and travel to specific organs and muscle locations.

Strike approximately two inches laterally to the center of the spinal cord, directing the force inwards at a 45° angle towards the front of the spinal cord itself. Because several nerves are connected together in the sympathetic ganglions you will be able to affect the function of several different organs at the same time. Pressures in the spinal cord due to hemorrhaging may produce partial or complete paralysis. If the vertebra is crushed, the disc has been ruptured, or pressure has built enough to cause compression on the spinal cord then paralysis of the body will result below the point of impact.

The internal method of striking the spine is much harder and requires the ability to discharge energy. The governing meridian follows the spine, starting at the anal sphincter and traveling up the spine, ending at the upper palate behind the teeth. There are many acupuncture points along the vertebrae which, when struck correctly, will cause blockages in the body's electromagnetic flow of energy. This will result in affecting the associated meridian and major organs, causing sickness and sometimes death.

This is a chart of the spinal column, itemizing each vertebrae and the functional areas it controls. To the far right side I have listed some of the effects that a strike (internal or external) will do to the corresponding areas. Keep in mind that spinal attacking is very dangerous and should never be used except in a life or death situation. I cannot over stress that the majority of spinal attacks will cause permanent or long-term paralysis.

24-7. The Spinal Column Chart

The purpose of this chart is to inform the reader of the controlling areas of the spinal vertebrae and the effect on the body once this area has been attacked. If the nerve roots leading into the spinal nerves are torn or damaged the organs will be permanently affected and will not respond with normal function. In less serious cases the main principles for restoration of the spine are to activate the blood, disperse stagnation, clear the Governing Vessel, and strengthen spinal structure. Later, tonify the kidneys and liver in order to strengthen the bones.

Controlling Area	Effect of Striking Area	Effect on Vertebrae
Cervical		
C-1. Pituitary gland, brain, sympathetic nervous system	Unconsciousness, headaches, dizziness, insomnia	A misalignment of the vertebrae at the base of the skull C1-3 will impinge the nerves leading to the face and head resulting in poor cranial circulation producing central nervous system problems, headaches, high blood pressure and dizziness.
C-2. Eyes, optic nerves, auditory nerves		
C-3. Trifacial nerve		
C-4. Eustachian tube	Loss of hearing, movement of shoulder	A misalignment of the vertebrae in the mid-neck area C4-5 will cause pressure on the nerves leading to the throat region. If the spinal cord is severed about the 2nd to 4th vertebrae death will be immediate due to the damage to the phrenic nerve which controls the function of the diaphragm in breathing.
C-5. Neck glands, pharynx, vocal cords	Loss of voice, movement of arm	
C-6. Neck muscles, shoulders	Neck and upper arm paralysis	A misalignment of the vertebrae in the lower neck C6-7 and upper back area T1-3 will irritate the nerves leading to the throat, thyroid gland, heart and lungs, resulting in thyroid malfunction (loss of energy), lung problems (asthma emphysema, difficult breathing, shortness of breath, chest congestion) functional heart conditions, chest pain, angina pectoris, and swallowing difficulties.
C-7. Thyroid gland, shoulder joint, elbows	Loss of arm and shoulder movement	
Thoracic		
T-1. Arms from the elbows down, esophagus and trachea	Loss of breath, difficult breathing, pain in lower arms and hands	
T-2. Heart and coronary arteries	Loss of heart function, and certain chest conditions	
T-3. Lungs and bronchial tubes	Loss of breath, fever, night sweating	

Thoracic

continued

T-4. Gall Bladder	Obstruct gall bladder, blockage in yin energy	A misalignment of the vertebrae between the shoulder blades T4-7 will produce a slight pressure on the nerves leading to the stomach gall bladder, liver, pancreas and small intestine. This interference with the normal nerve supply to these organs may lead to ulcers, colitis, gas formation, difficult digestion, low blood pressure, poor circulation, and anemia.
T-5. Liver, solar plexus, blood, splanchnic nerve	Death, vomiting blood, cardiac pain, dizziness, liver problems, poor circulation, blockage of chi in heart	
T-6. Stomach, splanchnic nerve	Death, vomiting blood, cardiac pain, blockage in the governing meridian	
T-7. Pancreas, duodenum, splanchnic nerve	Coughing, pain in the chest and back, stiffness of the entire spinal column, vomiting	
T-8. Spleen, splanchnic nerve	Stiffness of the back, vomiting, abdominal pain	A misalignment of the vertebrae in the mid-back T8-11 will impinge upon the nerves leading to the kidneys, adrenal glands resulting in kidney disorders, loss of energy, chronic tiredness, adrenal problems, hormonal imbalance, hardening of the arteries, and high blood pressure.
T-9. Adrenal and supra-renal glands, splanchnic nerve	Pain in chest, blurry vision, mental confusion, block chi to liver	
T-10. Kidneys, Abdomen	Kidney problems, hardening of arteries, block chi to gall bladder	
T-11. Kidneys, Uterus	Kidney problems, abdominal pain, block chi to spleen	
T-12. Small intestines, lymph circulation	Sterility, abdominal pain, block chi to stomach	A misalignment of the vertebrae in the lower mid-back T12-L1 will result in interference with the normal nerve supply to the large intestine, and abdominal muscles causing gas pains, constipation, colitis, ruptures, and hernias.

Lumbar

L-1. Large intestines, inguinal rings		
L-2. Appendix, abdomen, upper legs, femoral nerve	Cramps, difficulty breathing, impotency, thigh paralysis, blurred vision, block chi to kidneys and lower Tan T'ien, G.V.4 area	A misalignment of the vertebrae in the waist-line region L2-3 will produce pressure on the nerves that control the bladder and reproductive organs resulting in impaired bladder control, testicular pain, and impotency.
L-3. Sex organs, uterus, bladder, knees, femoral nerve	Bladder troubles, thigh paralysis, block chi to Tan T'ien	

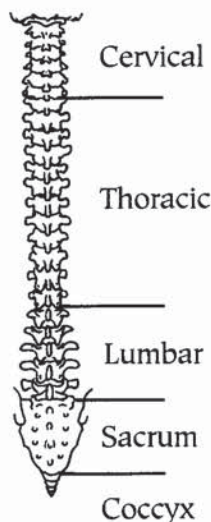
Lumbar

continued

L-4.	Prostate gland, muscles of lower back, sciatic and femoral nerve	Difficult and painful urination, impotence, hip paralysis, block chi to Tan T'ien	A misalignment of the vertebrae in the lower back L4-5 will cause pressure on the nerves controlling the bladder, rectum, muscles and blood vessels of the legs resulting in poor circulation of the pelvis and legs, swollen ankles, weakness or cramps in the legs, knee problems, urinary difficulties and rectal malfunctions.
L-5.	Lower legs, ankles, feet, sacral nerves	Poor circulation and weakness in legs, hip paralysis, leg paralysis	

Sacrum & Coccyx

S-1.	Sacral nerves for vessels on leg to small intestine	Hip, leg or foot paralysis, block chi, numbness and pain in the lower extremities
S-2.	Distal colon, rectum, external genitalia, pelvic nerve	Hip, leg or foot paralysis, retention of urine
S-3.	Bladder, distal colon, rectum, external genitalia, pelvic nerve	Paralysis of leg
S-4.	Bladder, distal colon, rectum, external genitalia, pelvic nerve	Paralysis of hip joint and lower back
S-5.	Sympathetic chain, sacral nerves	Paralysis of lower extremities
S-6.	Coccygeal nerve, rectum, anus	Paralysis of both legs, block chi



24-8. The Influential Points of the Bladder Meridian

The Back-Shu points are located on the back where the ch'i of the major organs passes into or through channels on either side of the vertebral column in close proximity to the spinal ganglia. These points are located on the first line of the bladder meridian but their influence is due to their close proximity to their corresponding internal organs rather than their position in relation to specific meridians.

I have included the location of the twelve major organs plus extra organ response areas associated with the Back-Shu points. The goal is to attack the spinal ganglia associated with that area of the spine in order to destroy the nerve roots thus causing permanent paralysis or causing ch'i and blood stagnation resulting in the deterioration of that organ or associated area. These points should be attacked (usually with a Phoenix Eye) while drilling inward and upward at a 45° angle:

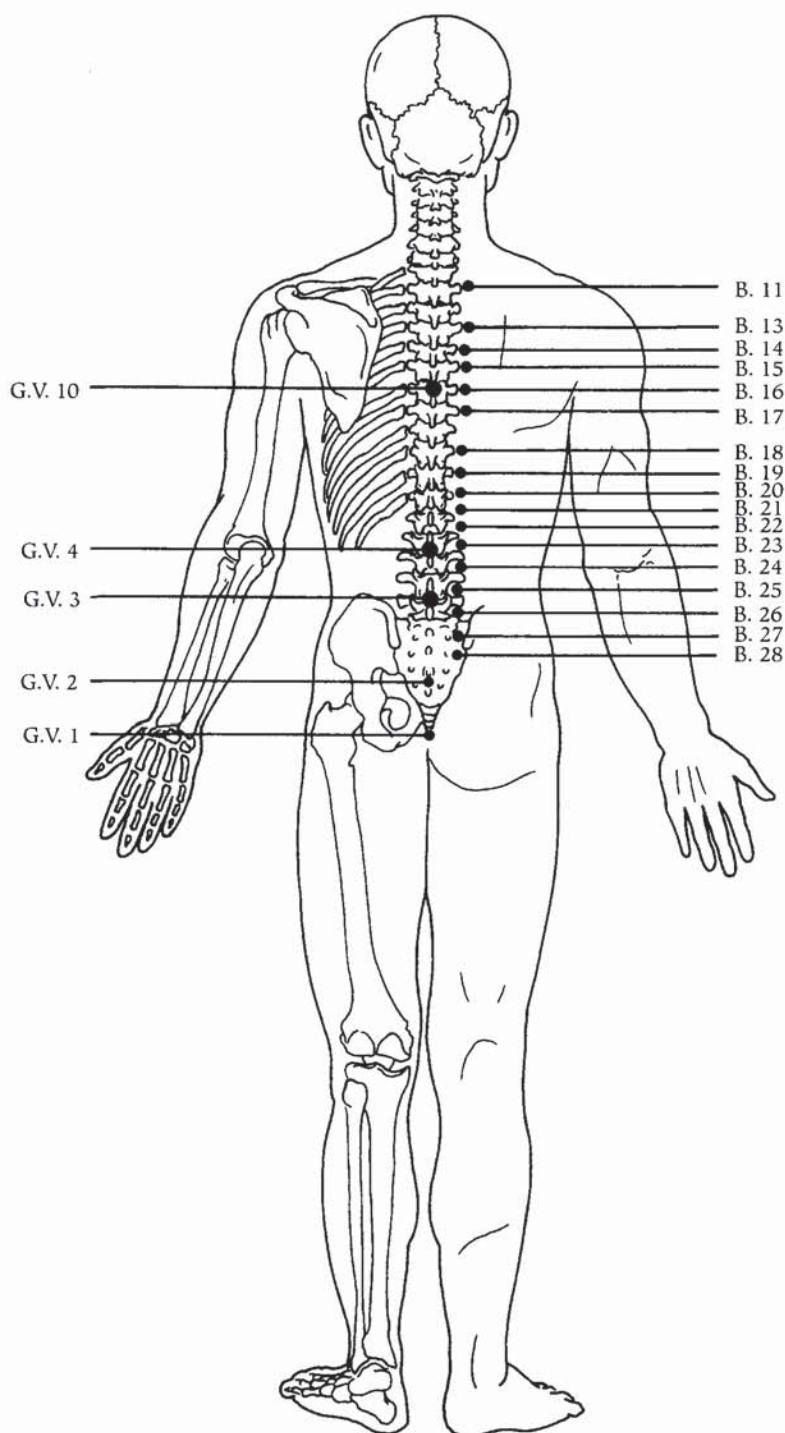
- B. 11 Eight Influential Points Dominating the Bones, located on the lower border of the spinous process of the first thoracic vertebra.
- B. 13 Lungs Correspondence Point, located on the lower border of the spinous process of the third thoracic vertebra.
- B. 14 Pericardium Correspondence Points, located on the lower border of the spinous process of the fourth thoracic vertebra.
- B. 15 Heart Correspondence Point, located on the lower border of the spinous process of the fifth thoracic vertebra.
- B. 16 Governing Vessel Correspondence Point, located on the lower border of the spinous process of the sixth thoracic vertebra.
- B. 17 Diaphragm Correspondence Point, located on the lower border of the spinous process of the seventh thoracic vertebra.
- B. 18 Liver Correspondence Point, located on the lower border of the spinous process of the ninth thoracic vertebra.
- B. 19 Gall Bladder Correspondence Point, located on the lower border of the spinous process of the tenth thoracic vertebra.
- B. 20 Spleen Correspondence Point, located on the lower border of the spinous process of the eleventh thoracic vertebra.
- B. 21 Stomach Correspondence Point, located on the lower border of the spinous process of the twelfth thoracic vertebra.

- B. 22 Triple Heater Correspondence Point, located on the lower border of the spinous process of the first lumbar vertebra.
- B. 23 Kidney Correspondence Point, located on the lower border of the spinous process of the second lumbar vertebra.
- B. 24 Lower Tan T'ien Correspondence Point, located on the lower border of the spinous process of the third lumbar vertebra.
- B. 25 Large Intestine Correspondence Point, located on the lower border of the spinous process of the fourth lumbar vertebra.
- B. 26 Ming Men Correspondence Point, located on the lower border of the spinous process of the fifth lumbar vertebra.
- B. 27 Small Intestine Correspondence Point, located on the lower border of the first posterior sacral foramen.
- B. 28 Bladder Correspondence Point, located on the lower border of the second posterior sacral foramen.

24-9. The Influential Points of the Governing Meridian

These points should be attacked (usually with a Vibrating Palm) striking in and upward at a 45° angle:

- G.V. 1 Tip of the Coccyx.
- G.V. 2 Hiatus of the Sacrum.
- G.V. 3 Below spinous process of the fourth lumbar vertebra.
- G.V. 4 Below spinous process of the second lumbar vertebra.
- G.V. 10 Below spinous process of the sixth thoracic vertebra.



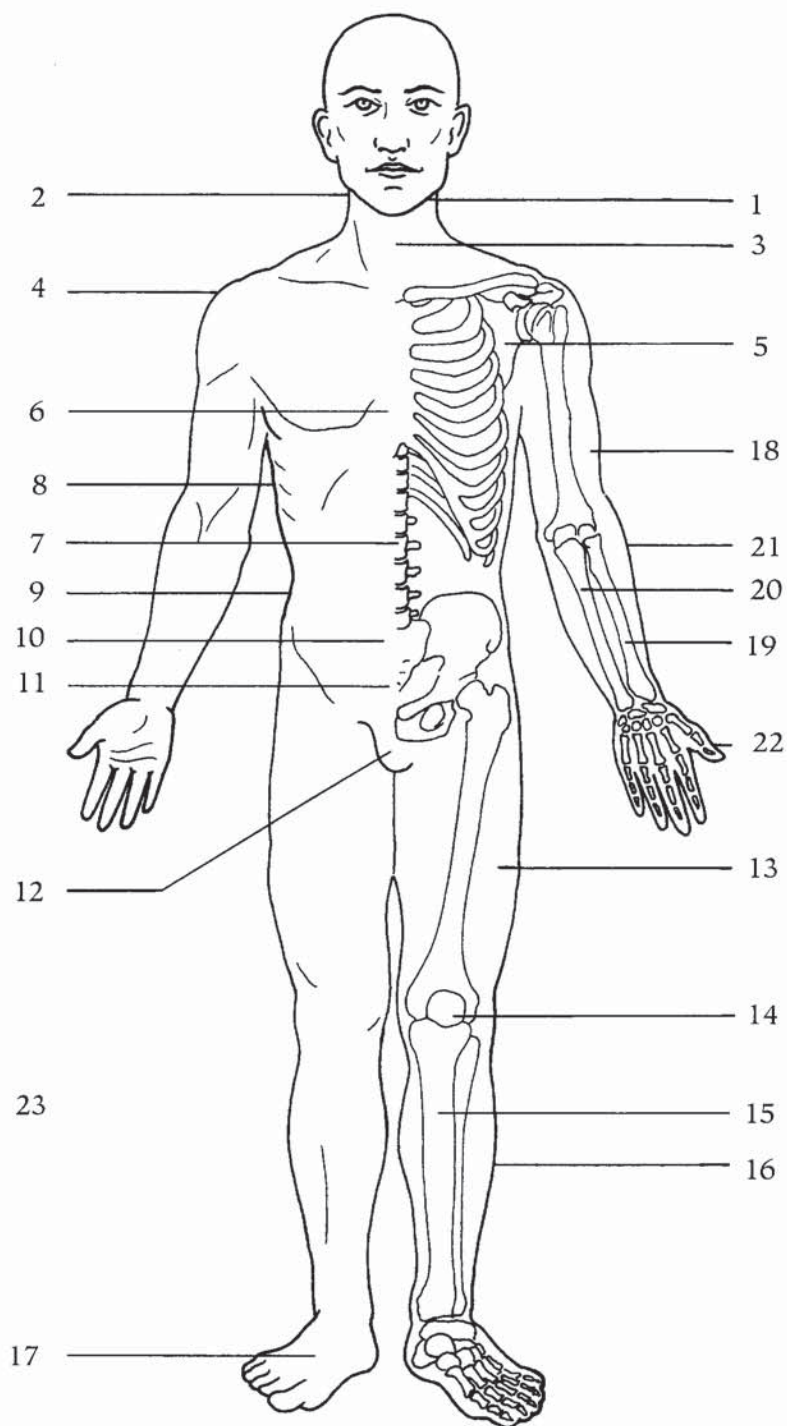
24-10. Healing Paralysis

A paralysis is a partial or complete loss of physical sensation or the inability to move a muscle in certain points of the body, usually caused by injury to the nerves, spinal cord, or brain. Sometimes both the muscles and the nerves are damaged. Although the backbone normally provides adequate protection of the spinal cord, it cannot withstand violent impacts. Because these types of injuries are generally serious and can be permanent, emergency medical treatment should be provided immediately.

Here is a list of acupuncture treatments (moxa is included) for certain conditions of paralysis should they occur while fighting. Please keep in mind that these treatments are "generic" and you should always consult a trained acupuncturist or physician before attempting any diagnosis or treatment. These points can be used when implementing massage or acupressure. In order to stimulate the healing process, these points should be tonified (please refer to the Tui Na massage section of this book).

Local and Common Paralysis Healing Points

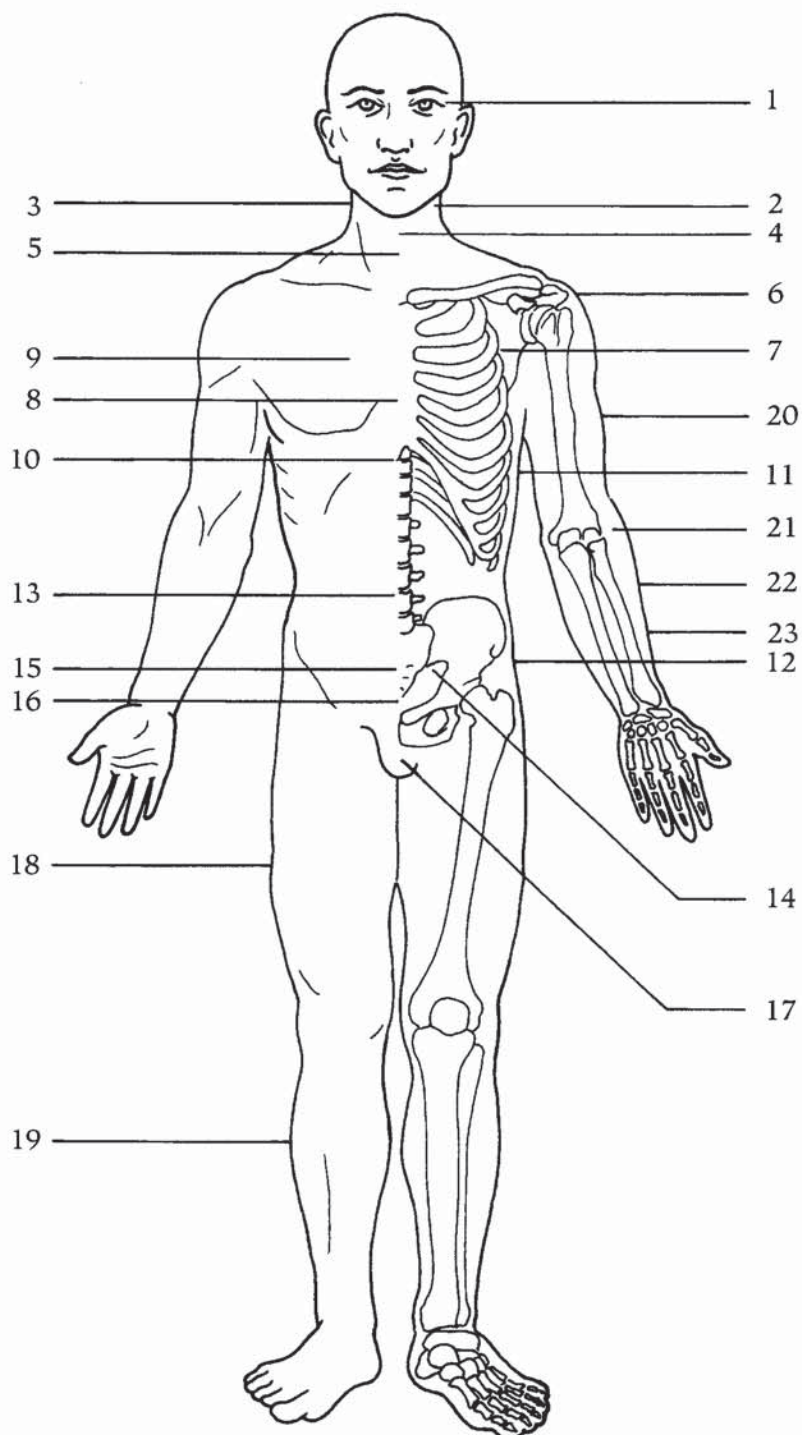
- 1) Neck - T.H. 12
- 2) Back of Neck - S.I. 11
- 3) Sudden Hyoid - Kid. 20, C.V. 22
- 4) Shoulder - Lu. 5, T.H. 11-13-14, S.I. 6-11, B. 37
- 5) Scapula - S.I. 10-12-13-14
- 6) Heart - B. 3
- 7) Middle Spine - B. 36, G. B. 21, S. 33
- 8) Upper Side of Body - L.I. 6-12
- 9) Lower Side of Body - Lu. 5, L.I. 9-10-11-15, S. 6
- 10) Lower Abdomen - Liv. 5, Sp. 13
- 11) Bladder - L.I. 8-9, B. 23, C.V. 3
- 12) Testicles - Lu. 5
- 13) Thigh - B. 52, G.B. 33
- 14) Knee - B. 63, St. 35
- 15) Tibia - B. 62
- 16) Calf - B. 56-61
- 17) Foot - B. 61
- 18) Arm - L.I. 16, T.H. 13, S.I. 6-13-14, B. 37
- 19) Radial Nerve - Lu. 8
- 20) Ulna Nerve - H. 4
- 21) Elbow to Forearm - T.H. 2
- 22) Hand - S.I. 7
- 23) Total Body Paralysis - B. 67, G.B. 41, St. 15



24-11. Healing Muscle Spasms

Sometimes instead of paralysis, a spasm will occur. A spasm is a cramp or sudden involuntary muscular contraction which will alter the reflexes. This happens when one accidentally strikes the muscles instead of the nerve endings. These are some acupressure points used to heal spasms. When treating these points it is important to note that they need to be tonified, not sedated.

- 1) Eye Spasm - St. 5, G.V. 26
- 2) Neck - G.B. 19, St. 5
- 3) Back of Neck - S.I. 1, T.H. 15-16, B. 12-36-65, G.V. 13-14
- 4) Hyoid - T.H. 6
- 5) Esophagus - Lu. 8, Kid. 4, Sp. 20, C.V. 16-17-19-21
- 6) Shoulder - H. 2, T.H. 11-12-13-14, B. 60, G.B. 19
- 7) Scapula - S.I. 12, B. 10, G.V. 13
- 8) Sternum - B. 18
- 9) Chest - S.I. 17, B. 12, G.B. 22, Liv. 8, St. 13
- 10) Diaphragm - G.B. 24, St. 13
- 11) Upper Side of Body - H. 9
- 12) Lower Side of Body - B. 7-12, G.V. 19
- 13) Lumbar - B. 11-40-53, Kid. 13, Liv. 8
- 14) Lower Abdomen - St. 39, L.I. 28, B. 55, G.B. 29, Liv. 8
- 15) Sacrum - B. 30
- 16) Bladder - B. 23, Kid. 5-11
- 17) Testicles - L.I.
- 18) Thigh - St. 31
- 19) Calf - B. 56-65, G.B. 36-37-40, Sp. 5
- 20) Arm - Lu. 5-7, S.I. 8, St. 19, T.H. 4-7-8-11-13
- 21) Elbow - H. 3, S.I. 1-7
- 22) From Elbow to Forearm - T.H. 2
- 23) Forearm - S.I. 8



24-12. Dislocations and Sprains

A dislocation is when the mobility of a joint is affected by a separation between two bones. Dislocations usually occur in the joint areas of the fingers, wrists, elbows, shoulders, knees, and jaw. Dislocations can cause tendon injury, blood stagnation, swelling, as well as disruption in the flow of ch'i, blood, meridian channels, and collaterals.

The signs and symptoms of a dislocation or sprain are very similar to those of a fracture. If there is a fracture the wound should be splinted, Hit Pills (T'ien Ta Wan) should be taken, and T'ien Ta Jow should be soaked into a cloth and wrapped around the area. If the wound is severe a physician should be notified at once. Some cases of fracture can cause fever, insomnia, difficulty urinating, and a superficial pulse. Ch'i and blood stagnation can block and affect the meridian channels causing considerable pain. If the injured area is not kept sterile it can ulcerate and become infected.

If there is substantial evidence that it is a sprain or dislocation, then once the injury has been set it should be elevated, iced immediately, and Hit Pills should be administered. The main goal is to quickly reduce the swelling caused by the tearing of tissues and rupture of blood vessels with resultant bleeding in and around the surrounding tissues and joint space. Nerve damage may also occur depending on the severity of the dislocation. After a dislocation the emphasis of treatment is on strengthening the tendons, in a fracture the emphasis is on strengthening the bones. You may also massage the acupuncture points in and around the area. Sprains and even minor dislocations should never be overlooked or considered inconsequential. If left unattended, they may develop into a minor deformity which, if continually aggravated, may result in a permanent injury.

Attacking the Blood Vessels: T'ien Hsueh

25-1. Introduction

Striking an opponent in order to manipulate, seal, or destroy his blood vessels and gates is usually the second level of Ssu Ch'u Chueh. As with the nerve strikes, death may be delayed through variations of pressure points and time sequences which will affect the blood flow. By sealing the blood, death will result because you have chosen to **1)** block the circulation of blood to the opponents major organs resulting in organ deterioration, **2)** caused blood clots which will travel through the body's circulatory system causing either cardiac arrest if they enter the heart or a major stroke if they enter the brain, or **3)** attack the main organ or gland when it is full of blood in order to immediately destroy it.

The art of T'ien Hsueh is governed by a 24-hour, five season and twelve major organ cycle. All three are extremely important. In the 24-hour cycle the blood and ch'i pass through twelve basic meridians. Each has a time period of two hours each day consisting of high and low tide. This is of primary importance in terms of the circulation of ch'i and will be explained later. In 24-hours the blood passes through twelve major organs of the body: gall bladder, liver, lungs, large intestine, stomach, spleen, heart, small intestine, bladder, kidney, brain, and testicles.

This flow is not regular. At high tide it will roar through the veins like a tidal wave, while at low tide, it will seep through like a trickling stream. Striking these organs will cause influential points to stagnate and sometimes reverse the flow of energy and blood.

This type of attack can only succeed if the internal energy is directed exactly at the point, the moment when the ch'i and blood are at their maximum. Because it is much easier to burst a balloon once it is filled to the maximum, the same is true with the blood vessels and organs when compressing them against the body's bone structure.

The blood circuit is similar but different than the path of the ch'i. In attacking the blood vessels it is not only a question of meridian time but also which organs are vulnerable during a particular time period. The blood circuit and corresponding organs are explained in the Heat, Blood, and Ch'i chart in conjunction with the ch'i meridian flow.

25-2. Heat, Blood and Ch'i Cycles

During the day the ch'i expands outward toward the surface of the body (Yang) and during the night the ch'i retreats into the body's core (Yin). The Yang phase peaks at twelve o'clock noon, and the Yin peaks at midnight. Every two hour interval during the day and night one body organ and its associated channel fills while another empties. When it is full it is considered high tide because of its peak of heat and energy. When it empties it is considered low tide because it is at its lowest level of heat and energy.

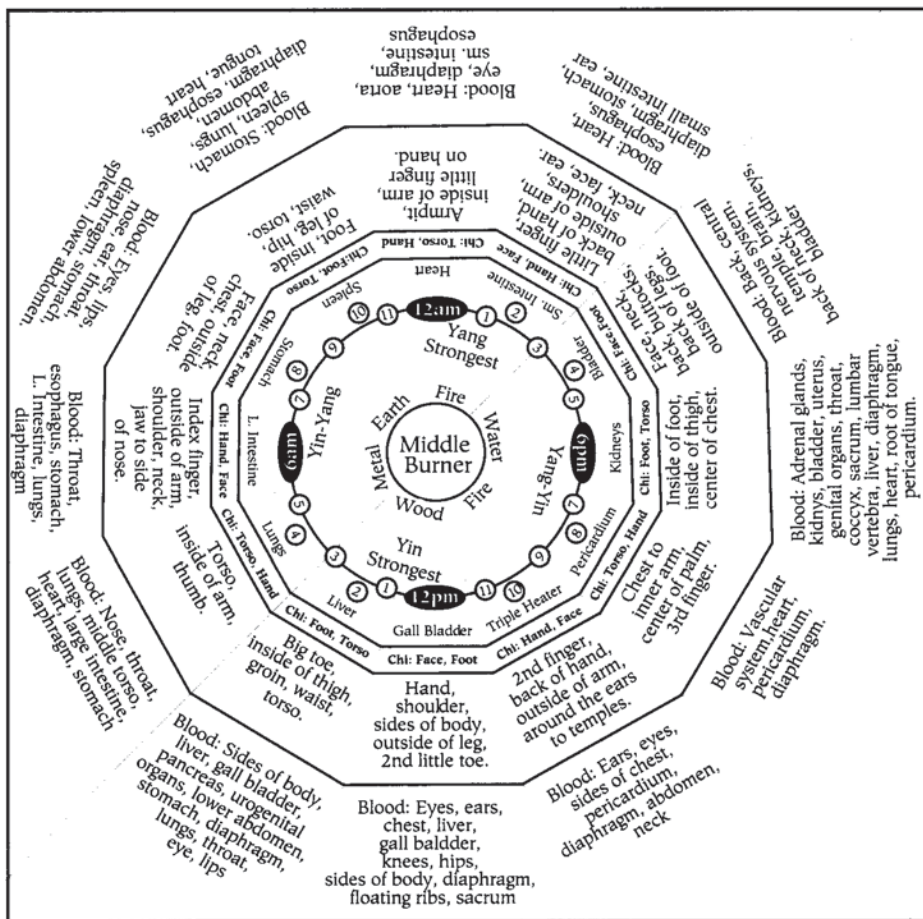
As the ch'i enters into its associated meridian channel it also stimulates certain of the body's major organs, drawing blood into those areas. The areas fill with blood producing heat, hence the name "blood-heat cycle". The side effects of energy strikes will vary according to which cycle is attacked. Because all veins travel to the heart, if a clot is formed as a result of a strike, it will move along its pathway entering the right atrium of the heart. Once this occurs the energy is released into the atrium causing a disruption of the sinoatrial and atrioventricular nodes resulting in a major heart seizure.

If a major artery is struck in the head area, a clot will form as a result of damage to the artery itself. All arteries travel away from the heart, therefore the constant pressure, stagnation, and lack of oxygen will result in a stroke.

If a vessel is sealed (as in low tide), that particular area will be blocked from receiving any energy or blood circulation, resulting in blood stagnation, motor impairment, and deterioration of that specific body area.

Heat, Blood and Ch'i Cycle Chart

This chart illustrates the relationship between the meridians, parts of the body where the meridians flow, and the times when the meridians are most active.



25-3. Body Cycles and Bio-Rhythms

The Chinese discovered very long ago that the cyclical movement of energy and blood in the human body is time-related and undergoes a waxing and waning process. Examples of body fluctuation in accordance with nature's rhythms are numerous. Fluctuations in the corticosterone and plasm ATCH levels in the body following a cyclical pattern during the course of a day have been well documented. The "jet-lag" phenomenon is known to take place due to the interruption of circadian rhythms in the body. Women's menstruation has been known to follow lunar patterns. For the male there is not a blatant physical manifestation such as the female's menstruation, however about every twenty-three days he releases stored toxins. The most prominent feature is the change in the smell of the sweat. This cycle varies slightly just as a woman's does, with lifestyle and environmental factors.

According to Bio-Rhythm theory, all of us have these cycles. Beginning with the moment of birth these cycles influence our physical, emotional, and intellectual states of being. These cycles are broken down as follows:

1. **The Physical Cycle = 23 days long.** During the first eleven and one half days you are in the positive side of the cycle. This means that you should have a feeling of good physical strength and endurance. During the second eleven and a half days you are in the negative side the cycle, marked by having less endurance and a tendency toward fatigue.
2. **The Emotional Cycle = 28 days long.** During the first fourteen days you are in the positive side of the cycle. This means that you should feel optimistic, cheerful, and cooperative. During the second fourteen days you are in the negative stage of the cycle resulting in tendencies to be moody, irritable, and pessimistic.
3. **The Intellectual Cycle = 33 days long.** During the first sixteen and a half days you are in the positive side of the cycle. This means you should have greater success in learning new material and pursuing creative, intellectual activities. During the next sixteen and a a half you are in the negative side of the cycle. This means you are better off reviewing old material rather than attempting to learn new concepts.

The up and down of these cycles are relative to each individual. This is one example of the body's different cycles connected to the transition of energetic and bioelectrical patterning. Current medical research has concluded that all physiological symptoms of the human body undergo rhythmic variations within a 24-hour period. These alterations will affect the body's temperature, blood pressure, pulse rate, oxygen consumption, hormone level, metabolic rate, etc. Here are a few specific examples used in formulating the optimum time for acupuncture treatment:

1. **Blood System:** The lymphocyte "B" and "T" count are highest from 12 am to 4 am and lowest from 12 noon to 4 pm. The serum level of C.A.M.P. is the highest at 12 noon and lowest at night.
2. **Circulatory System:** The variations of blood pressure are subject to change over a 24-hour period. In some individuals the diastolic pressure may be at a level of 72-80 mm Hg in the morning and change to a level of 84-90 mm Hg in the afternoon.
3. **Respiratory System:** The airway resistance, volume of airflow and difference of pressure reach their peaks at 5 am.
4. **Digestive System:** The secretion of pancreatic juice is the least in the Summer.
5. **Endocrine System:** The peak value of blood testosterone occurs at 8-9 am, its trough value at midnight. The blood concentration of ACTH is higher in the daytime and lower at night, its peak also occurs at 8-9 am. The level of glucocorticoid begins to rise at 4 am attaining its peak value at 6-8 am, then begins to decline reaching its trough value from 9 pm to 1 am.
6. **Temperature and Metabolism:** The body's temperature is lowest in the morning between 2-6 am and highest in the afternoon between 5-6 pm. The storage of hepatic glycogen is nearly exhausted in the morning between 3-6 am.

25-4. Five Elemental Season Cycle

The body's energetic rhythm also follows cycles. The Ying Ch'i in the body becomes relatively stronger in different organs during the day. The Wei Ch'i resides at a superficial level during the day and moves into a deeper level at night. The pulse quality in the major organs will change in accordance with the seasons, liver being relatively stronger in the spring, heart in the summer, lungs in autumn, and kidneys in winter as shown in the illustration.

As the seasons change, the energy of the body shifts, protecting certain organs while making others weaker. It is necessary to understand the seasonal transition in order to avoid the strong areas while attacking the weak and vulnerable ones.



Because of the influence of weather temperature and seasonal changes on the body, it is important to classify the weather and physical transitions as follows:

1. Wind Season: Spring - Element (Wood)

The liver, gall bladder, and tendons are most vulnerable at this time. The liver is responsible for controlling the Yin and blood that nourish the tendons. The liver is also related to mental depression and fits of anger. The liver rules the tendons. Climate (depending on the area) is between 60 and 70 degrees fahrenheit. When wind invades the body from the outside it often attacks the upper portion of the body weakening the Wei Ch'i causing a derangement in the opening and closing of pores over the body surface. Pathogenic wind tends to move constantly causing abnormal motion or rigidity of the trunk and limbs.

2. Heat Season: Summer - Element (Fire)

The heart, small intestines, and blood vessels are the most vulnerable at this time. The heart dominates the blood vessels and the vessels supply the mind. The heart is considered the main organ governing mental activities and the physiological function of the brain. The spirit, consciousness, thinking, memory, and sleep are all dominated by the function of the heart. The heart rules the spirit. Climate is above 90 degrees fahrenheit. The Yang pathogenic factor of heat will consume the ch'i and the Yin may affect the mind because the ch'i will be drawn in an upward direction and begin dispersing.

3. Damp Season: Late Summer - Element (Earth)

The spleen, stomach, and skeletal muscles are the most vulnerable at this time. The main physiological function of the spleen is to govern the transportation and transformation of the blood and dominating the muscles, receiving adequate nourishment from the food essentials and maintaining muscle thickness and strength. The spleen rules the rising of the pure essence. Climate is between 75 and 90 degrees fahrenheit. The invasion of damp air will affect the body, often giving rise to such symptoms as heaviness and a sensation of swelling in the head.

4. Dryness Season: Autumn - Element (Metal)

The lungs, large intestine and skin are the most vulnerable at this time. The main physiological function of the lungs is to dominate the ch'i, control respiration, regulate water passage, and dominate the skin and hair. The lungs can promote the diffusion of ch'i, blood, and body fluids into every portion of the body, interiorly or exteriorly. The lungs rule the ch'i. Climate is between 60 and 75 degrees fahrenheit. Pathogenic dryness is likely to consume Yin fluid, especially the Yin of the lungs.

5. Cold Season: Winter - Element (Water)

The kidneys, bladder, and bones are the most vulnerable at this time. The main physiological function of the kidneys is to store the body's essence for dominating reproduction, growth and development. They also produce energetic matter which collects in the head forming the brain. This energy also dominates within the bones and manufactures blood influencing the body's fluids and receiving ch'i. The kidneys rule water. Climate is below 60 degrees fahrenheit. The cold pathogenic factor will consume Yang Ch'i. Pathogenic cold will cause contraction of channels and collaterals causing retardation of circulation of ch'i and blood. The body is consumed by the cold and loses its normal function of promoting warmth.

25-5. Functional T'ien Hsueh Striking and Its Aftereffects

Before using the T'ien Hsueh striking skill you should first determine the experience of your opponent and his body structure. If he possesses a strong solid physique, then it would be most advantageous to use a Vibrating Fa Chin to penetrate and attack his organs, especially if he has had some sort of Iron Shirt training. If he has not had any body conditioning (and you can usually tell as he sets up to fight) then you can attack with Crushing Fa Chin. Keep in mind that anything over 70 pounds of pressure will damage the striking points. The blood will rush into the specific body areas after the ch'i has moved through. When the area is full of blood (or at High Tide) you should attack the major organs or glands in those precise areas. For example, if the time is between 1-3 pm. (the small intestine meridian time) both the ch'i and blood will fill the abdominal area and stomach. This is considered high tide and the area most vulnerable to physical damage. The 12 hour opposite time of 1-3 am. is considered low tide which corresponds to the liver meridian. That meridian area is considered deficient and is easy to penetrate making it more vulnerable to spotting or sealing the blood vessels or arteries. During "spotting" or "point striking" your energy must release like a spring. The striking speed should be fast, because the quick action of the strike will produce heat which is equivalent to cauterization with moxa. The strike will stimulate the tissues causing the local capillaries to expand producing reddening and heat on and around the surrounding areas of the body's cavity point. The heat from this type of strike is much less dry than moxa and has the ability to absorb fluid from the body's Yin and Yang balance.

The result of the attack will depend on which area is struck and at what angle. The goal of this type of “spotting” is either to allow the area to seal, preventing the major organs or glands from functioning properly, or causing a blood clot in that sealed area so that when the blood flow increases from low tide into high tide it will carry the clot into an area of the body (such as heart, brain, etc.) causing a complete shut down of the organ and death.

There are generally three types of symptoms which result from attacking the blood vessels or organs, they are stagnation of the blood, heat in the blood, and deficiency of blood

A. Blood Stagnation

The blood and ch’i must move together. If the blood circulation is disrupted by trauma, the blood will stagnate in the area of the injury and because of the reciprocal link between blood and ch’i, the ch’i will also stagnate. Hence the main goal of sealing the vessels or “spotting”.

All traumatic injuries will cause internal bleeding which, if accumulated and not dispelled, will lead to stagnant blood. When there is pain followed by swelling, ch’i stagnation predominates but when there is swelling followed by pain it is the blood stagnation that dominates. The manifestations of stagnant blood will vary according to the area affected, for example:

1. **Stagnant blood in the heart** - May result in a suffocating sensation in the chest, cardiac pain, and green purplish lips.
2. **Stagnant blood in the lungs** - May result in chest pain and spitting blood from the lungs.
3. **Stagnant blood in the gastro-intestinal tract** - May result in vomiting blood from the stomach and bloody stool.
4. **Stagnant blood in the liver** - May result in hypochondriac pain under the costal cartilage and short ribs and palpable masses in the abdomen.
5. **Stagnant blood on the body's surface** - May result in sub-cutaneous blood clots and cause the skin color to turn purplish or green in color.

The clinical manifestations of blood stagnation are painful swelling, dark facial color, hemorrhaging, massive tumors, and discoloration due to extravasation of blood. It is important to note that all diseases start from stagnation of ch'i and blood. The main principle in treating blood stagnation is to disperse the stagnation and regenerate the tissues. Acupressure points to massage include C.V. 6, St. 36, Sp. 6-10, L.I. 4, B. 17-20.

When an injury results in profuse bleeding, the first step is to stop the blood loss. Internal herbs may be administered to activate blood, disperse stagnation, and arrest the hemorrhaging.

B. Deficiency of Blood

The symptoms of deficiency of blood occur when there is insufficient blood present to nourish the major organs and meridians, depending on where the strike is placed. The clinical manifestations of deficiency of blood include a shallow complexion, pale lips, dizziness, blurring of vision, abnormal heartbeat, and numbness of the hands and feet. Often numbness of hands and feet originates from the lack of nourishment of meridians and collaterals resulting from sealing the blood. Blood deficiency is a systemic condition which can lead to ch'i deficiency. Both blood and ch'i deficiencies in traumatic injuries can lead to prolonged healing times or even no healing of the injuries at all. The main principle for treating deficiency of blood is to tonify the ch'i in order to produce more blood. Acupressure points to massage include C.V. 6, St. 36, Sp. 6-10, B. 17.

C. Heat in the Blood

Heat in the blood will result from the invasion of extra heat produced by both friction and energy projection of the palm strike. This invasion of pathogenic heat will often obstruct liver ch'i. The hyperactivity of heat in the blood will disturb the mind resulting in rapid pulse, mental restlessness, and/or mania in severe cases. This excessive heat accelerates the blood circulation easily causing injury to the blood vessels resulting in bleeding of the nose, spitting of blood from the lungs, vomiting blood from the stomach, and the presence of blood in the urine. The main principle in treating heat in the blood is to cleanse the heat and dispel the toxins. Acupressure points to massage include L.I. 11, Sp. 9, B. 40.

25-6. T'ien Chang Fu: Striking the Major Organs

The Chang-Fu is the name given the body's major organs. These are divided into two different categories. The Chang organs are the Yin organs and include the heart, pericardium, kidneys, liver, lungs, and spleen. The main function of the Chang organs is to manufacture and store the body's ch'i, blood, essence, and body fluids. The Fu organs are the Yang organs and include the stomach, bladder, gall bladder, large intestine, small intestine, and the triple heaters. Although the triple heaters are not a physical organ they can and will influence the functional ability of the body. The main function of the Fu organs is to receive and digest food as well as to transmit and excrete the body's wastes.

The Chang or Yin organs are considered solid organs whereas the Fu or Yang organs are considered hollow organs. Both should be struck with an expanding Fa Chin or Exploding Energy when the organs are full. The energy is regulated into either expansion or contraction by controlling the electromagnetic flow of particles via the mind's intent issuing outward through the arms. The best time to strike the Chang-Fu organs is when they are full if your goal is to destroy the major organ itself. The list is broken down this way:

Solid Chang Organs

Lungs - Strike on inhalation (Peak time: 2-5 am)

Heart & Pericardium - Strike during physical exertion when heart rate is up or between 11-1 pm. (Peak time: 11 am-1 pm)

Spleen - Strike when full of blood 9-11 am.

Kidney - Strike after drinking (Peak time: 5-7 pm)

Liver - Strike after drinking any alcohol (Peak time: 1-3 am)

Hollow Fu Organs

Bladder - Strike after eating or drinking (Peak time: 1-3 am)

Gall Bladder - Strike before eating (Peak time: 3-5 pm)

Small Intestine - Strike after eating (Peak time: 11 am-1 pm)

Large Intestine - Strike after eating (Peak time: 5-7 am)

Stomach - Strike after eating (Peak time: 7-9 am)

25-7. T'ien Hsien: Striking the Glands

When attacking glands or major organs of your opponents body, the results will differ depending on the area attacked and the specific function of that organ. The opponent may immediately experience shock, convulsions, vomiting resulting in weak respiration, slow pulse, inactive eyes, and paleness of complexion.

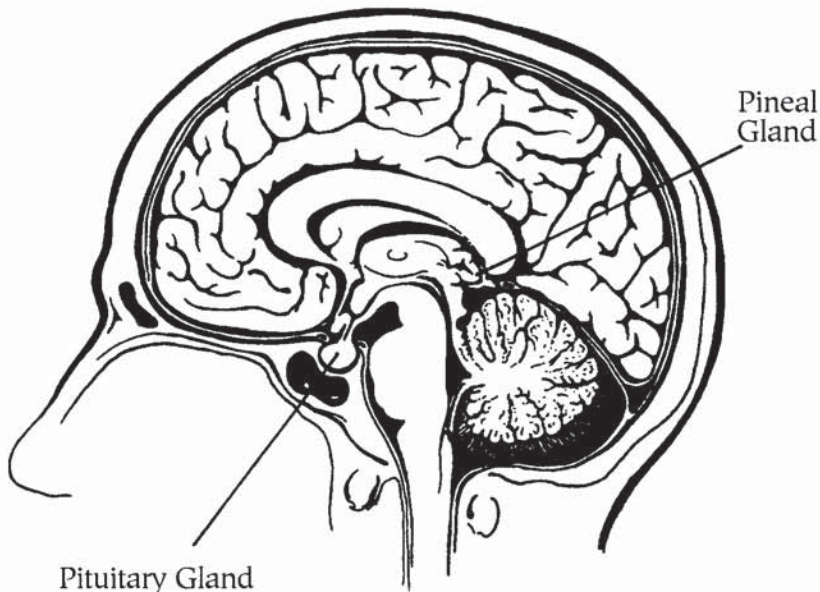
When striking the glands and major organs it is important to realize that the nervous system and endocrine (or glandular) systems coordinate their activities like an interlocking super-system. Certain parts of the nervous system stimulate the release of hormones. These hormones in return stimulate the flow of particular nerve impulses. The endocrine glands secrete their products into the extra-cellular space around the secretory cells. This secretion passes through the capillaries into the blood. This secretion is known as the body's hormones. If you stop this secretion by damaging or destroying the body's endocrine glands, the body will begin to deteriorate slowly. This can be brought about by the use of the condensed vibrating energy produced by the "Crushing Palm". Each gland has a special purpose in keeping the body in harmony. By destroying one, you offset the others, causing a domino effect in the body's breakdown. This is possible by releasing ch'i deep into the opponent's body causing it to penetrate and literally explode that gland or rupture the surrounding vessels, organs, or nerves.

Once struck, the opponent should not fly backwards but remain stationary. His internal organs, however, should shake violently. A more in depth description of the glands and their functions is provided in the Seminal Kung Fu section of Volume II. Here is a list of each gland and organ area with the type of strike needed to affect an influence on the body. The strike should be executed when your opponent exhales, filling the arteries with blood, in order to seal the artery. If the opponent is struck from the front of the body, the organs will vibrate much easier, transmitting vibrational energy against the sympathetic ganglions. This will have a greater affect on disrupting the internal organs immediately.

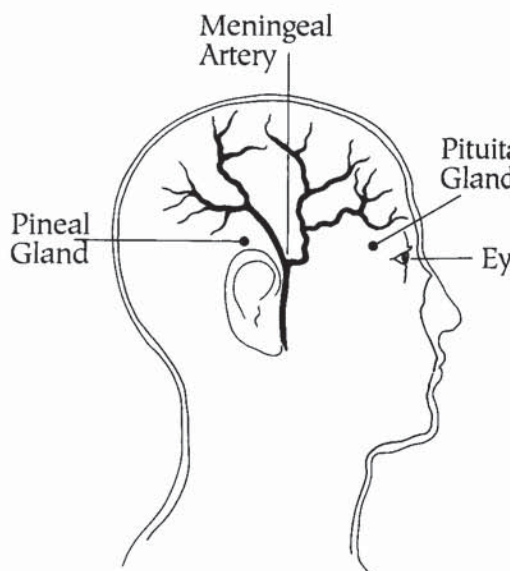
Pineal Gland - The striking point is located externally on the head towards the upper portion behind the ear. Strike with your palm around T.H. 20 straight in. The actual location of the pineal gland is about three inches into the center of the head.

Pituitary Gland - The striking point is located externally on the temple. Strike with your palm in and backwards at a 45° angle on T.H. 23 and the "Tai Yang" point. The pituitary gland is located approximately three inches inward at a 45° angle into the center of the head.

The Brain - When attempting to strike the Pineal and Pituitary glands it is inevitable that some brain damage will occur. If the meningeal artery is severed there would be massive hemorrhaging causing immediate compression of the brain. The result would be headache, nausea, vomiting, coma, and then death. If the artery is sealed, then a small clot between the skull and brain dura (membrane that covers the brain) will produce delayed results, but the result may still be the same as if the meningeal artery were being sealed. A "concussion" may also result, causing fatal effects depending upon the number of blood vessels that are ruptured and their positions relative to the brain itself. These blood clots may cause death immediately or paralysis as in a stroke.



The Eyes - The eyes are extremely sensitive especially to touch. Using your fingers as a weapon, a very severe strike into an opponents eye (deep penetration) could possibly travel into the brain with consequences such as unconsciousness, paralysis, or even death. A moderate strike could cause unconsciousness, blindness, hemorrhaging, watering, extreme pain, and shock. Even a light strike into the eye will cause it to water and induce temporary blind-ness. The eyes will usually collapse into the orbital fissures if the penetration is deep. Twisting of the fingers when penetrating at an angle will cause the eye to drop from its socket. Either way the result is temporary to permanent blindness.



1. In order to heal an eye which is bleeding, immediately cover it with a cold wet gauze and rush the victim to the hospital before the nerves of the eye have time to degenerate.
2. If the eye has been knocked out of socket, cover the eye with a sterile cup and have the patient hold it over the eye socket. Take gauze and immediately cover the other eye to minimize eye tracking motion and rush him to the hospital.
3. Sometimes the tiny capillaries located in the whites of the eyes will burst. Although they will bleed internally, it can be detected by the swelling of the white of the eye. Anytime a portion of the eye swells a physician should be consulted. With proper treatment it should heal within one month however, if not treated correctly a condition known as "Squint Eye" may occur.
4. If, however, the eye strike is not too severe, then prepare a tea made of 50% Honeysuckle and 50% Chrysanthemum. You may also use this tea externally as an eyewash as well as an internal remedy for sore or wounded eyes.

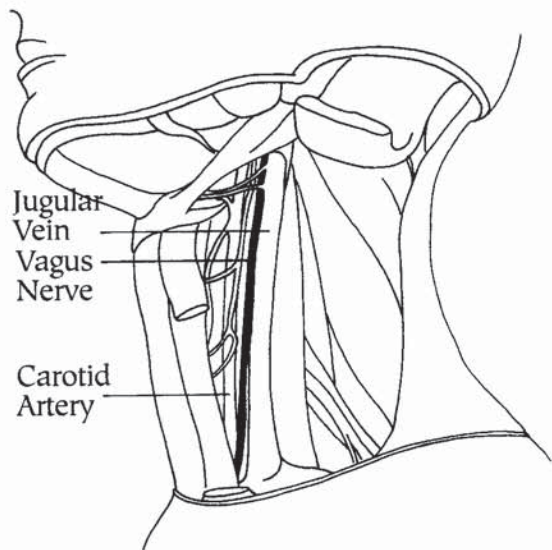
The Thyroid and Parathyroid Glands - The striking point is located on the stomach meridian #10 point positioned on the lower side of the esophagus towards the top of the clavicle bones. The strike should be inward at a 45° angle.

The Throat - When attempting to strike the thyroid and parathyroid glands it is inevitable that some damage to the throat will occur. The carotid artery, internal jugular vein, thyroid cartilage, vagus nerve, and laryngeal nerve are all located in this particular area. A severe strike into the carotid artery may result in a blood clot forming in the vessel due to the spasm of the surrounding muscles causing a restriction of blood flow. This blood clot will then travel to the brain.

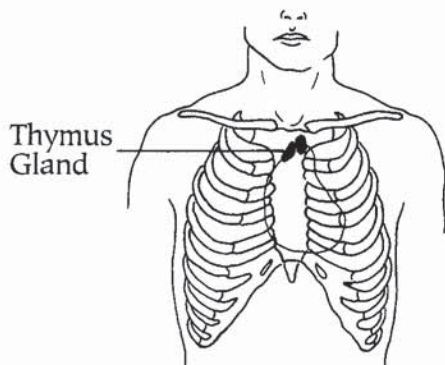
The internal jugular vein pulsates and expands during exhalation and contracts during inhalation. If the strike is on an exhalation the vein will be full of blood and firm. The vein can rupture through compression against the cervical vertebrae causing a quick death due to massive hemorrhaging.

The vagus nerve is connected to the function of heart contraction and lung constriction. There are two branches of the vagus nerve, one on each side of the neck, damage to one side of the nerve could cause spasms of the lungs and or heart resulting in shortness of breath, irregular heart palpitations, and death.

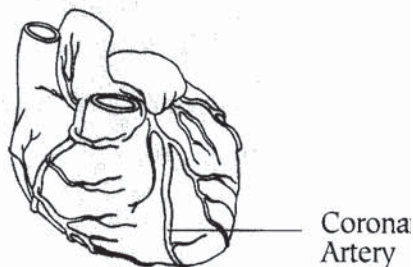
The laryngeal nerve is a branch of the vagus nerve that controls the main function of the larynx, opening and closing the epiglottis which covers the opening of the windpipe. If this nerve is struck death will result from suffocation.



The Thymus Gland - The striking point is located on the Conception meridian point #20 at the center of the sternum. You should strike in and downward at this area.



The Heart - When attempting to strike the thymus gland it is inevitable that damage to the heart will occur. The heart has four chambers and four main valves within these chambers to ensure proper direction of blood flow. When the heart is between beats the flow of blood is reversed and the back-pressure of blood causes the valves to close preventing blood from spilling back out of the chambers. These valves are not only in the heart but are also throughout the entire circulatory system. These are what the Chinese acupuncturist calls the "Blood Gates".

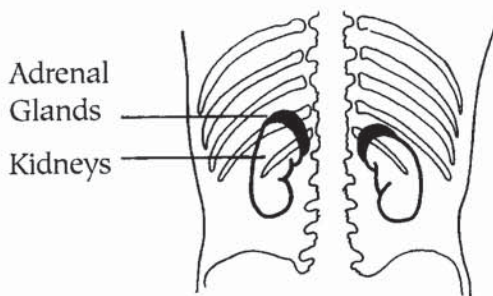


The Right Coronary artery is located behind the sternum and is therefore accessible by striking in and downward on the lower portion of the sternum just above the xiphoid process. The left coronary artery is located to the left of the sternum, exposed and somewhat vulnerable. If you locate the left nipple and extend an imaginary line horizontally across the chest to the right nipple, then find the attachments of the fifth and sixth ribs to the sternum; about one inch to the left side is the best area to strike.

This is the kidney meridian #23 point and from this point you have access to sealing the great cardiac vein and the anterior interventricular branch of the left coronary artery. When the heart stops death is imminent. After fifteen to thirty seconds there is loss of consciousness followed by muscular spasm, vomiting, and death. If the heart stops beating, circulation to the brain must be restored within two minutes or irreversible brain damage will occur. After four minutes the heart may never restart.

The Adrenal Glands - The striking point is located on the Bladder meridian point #20 at the level of the spinous process of the eleventh thoracic vertebra on the back. A strike straight in from that point will affect the adrenal glands which are located one and a half inches straight into the body from this area.

The Kidneys - When attempting to strike the adrenal glands it is inevitable that damage to the kidneys will occur. If the kidneys are ruptured there will be bleeding in the lower thoracic area resulting in an accumulation of blood and urine irritating the abdominal walls, extreme pain, bloody urination, coma, and death.



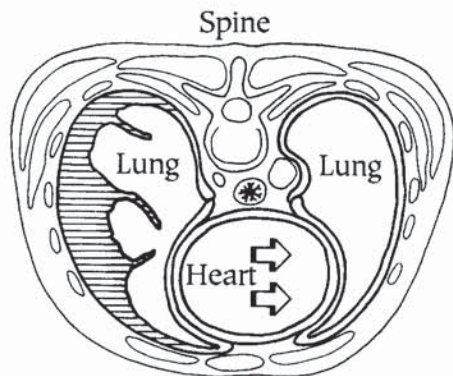
If the strike is just below the twelfth rib, the membrane that holds the kidney in place will be torn away from its fastening, causing bleeding within the body cavity. Because this will cause the ureter (urinary tube that carries urine from the kidneys to the bladder) to bend, the result will be urinary blockage followed sometimes by infection and sometimes death.

The Spleen - When attempting to strike the left adrenal gland it is possible to inadvertently damage the spleen. The spleen is located on the left side of the rib cage just beside the left kidney under the diaphragm. During shock or fright blood drains into the spleen making it partially or totally full. Shock due to loss of blood, nausea, severe pain, spasms of the diaphragm, and left side of the abdomen are the first signs of a laceration of the spleen, followed by unconsciousness, coma, and death within the first forty-eight hours.

If the ribs are not fractured, a delayed rupture of the spleen may occur anytime within twenty-four hours to two years. This is because a small bruise caused at the time of injury can eventually increase in size and ultimately result in massive hemorrhaging.

The Lungs - When attempting to strike the adrenal glands it is possible to inadvertently damage the lungs. If the lung collapses the symptoms will be muscle spasms of the chest and rib cage, shortness of breath followed by severe pain while breathing. If the lung collapses all the way then death will follow. This is because, when a lung collapses, there is an uncontrollable spasm of the heart

caused by a shift in pressure differential. This shift will pull the heart towards the uncollapsed lung causing a severe muscle spasm of the heart and cardiac arrest.



The Pancreas - This gland is located behind the stomach from the center line of the body towards the left side. The striking point is located on the Conceptional Vessel point #13 on the upper center of the abdomen. Strike this point straight in when the opponent is inhaling. The pancreas may then be compressed along with the duodenum against the lumbar vertebrae producing a split along the surface of the organ. The abdominal aorta follows the lumbar vertebrae positioned snugly along the front side. If the strike is powerful enough it can injure the artery. The result will be respiratory paralysis, spasms of the abdominal and intercostal muscles which will inhibit breathing, unconsciousness, shock, and death. If the point is injured the opponent may become comatose immediately and if not cured within twelve days recovery will be difficult.

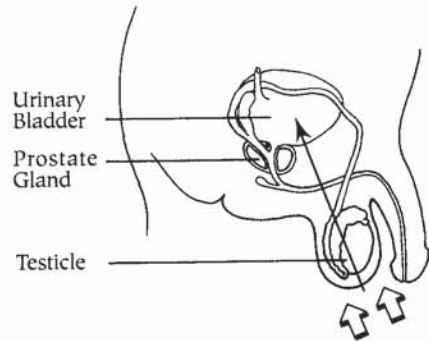
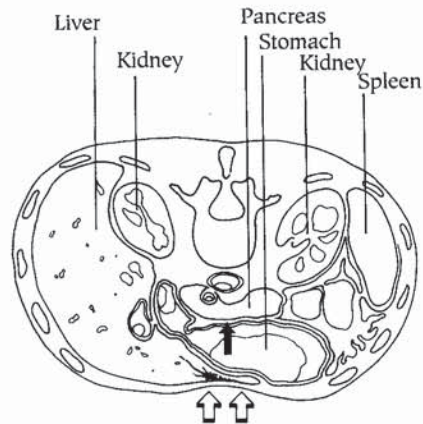
Gall Bladder - When attempting to strike the pancreas it is sometimes unavoidable to damage the gall bladder. If the gall bladder is torn, bile and digestive juices will seep into the body's cavity. Just before eating, the gall bladder fills up with digestive juices in order to help with food consumption. If struck before meal time, the gall bladder will burst rather easily.

The Stomach and Duodenum - When attempting to strike the pancreas it is inevitable that damage to the stomach and duodenum will occur. A rupture of the stomach and duodenum will cause the digestive juices to empty into the abdominal cavity causing it to be slowly digested. Days of intestinal disturbances, increasing pain in the solar plexus, gastric disorders, vomiting, shock, and eventually death will occur. Intestinal flora and fauna can also cause septicemia if the duodenum is ruptured.

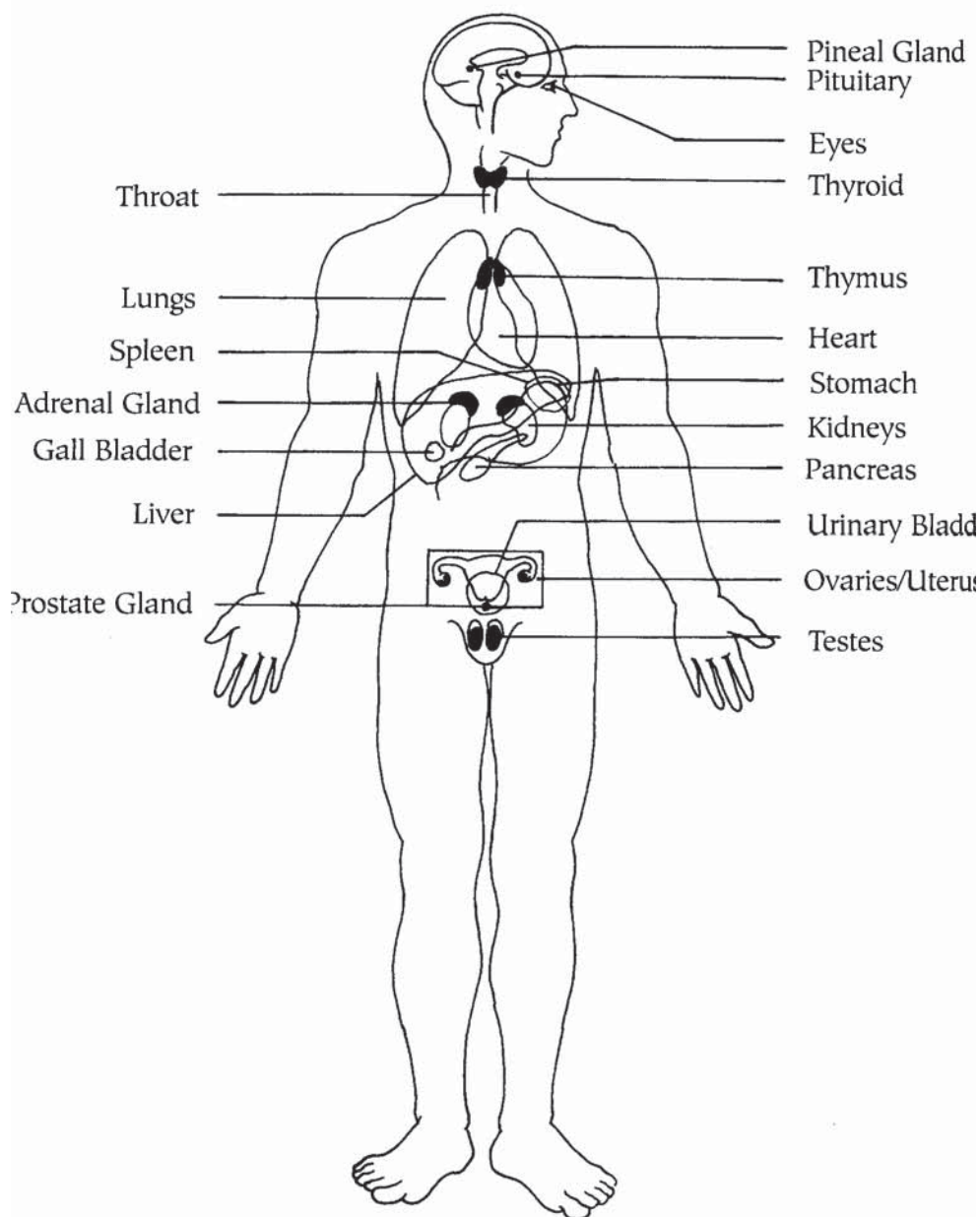
The Liver - When attempting to strike the pancreas it is possible to damage the liver. If the liver is ripped the injury may be fatal. If the liver shuts down, most of the other internal organs quickly follow suit and death can be very rapid if the person is not hospitalized quickly. The results being hiccuping blood, bile irritating the diaphragm, pain and inflammation of the abdomen, and eventually death.

The Testes - These glands are located on the liver meridian in the scrotum. The testicles are extremely mobile within the loose skin of the scrotum. A strike in and upward at a 45° angle can crush the testicle against the front of the pubic bone. The results will vary from pain, shock, loss of breath, nausea, vomiting, unconsciousness, and sometimes death.

The Bladder & Prostate Gland - When attempting to strike the testes, damage to the prostate gland and bladder can occur. A rupture of the bladder or prostate can result from a fracture of the pubic bone or a sharp jolt from a kick to the urogenital area. The result will be blood and urine in the abdominal cavity, inability to urinate, muscle spasms, and infections due to lesions in the urethral passageway. Sometimes the femoral vein can be struck (on the inner thigh) causing a blood clot which can circulate in the vessel and ultimately lodge in the heart causing death.



Here is a chart labeling the glands, their location, and at what part of the body to strike in order to disrupt the function of each gland. When striking the area allow the energy to reach its peak of power before discharging into your opponent.



25-8. Thirty-six Fatal Points

Each school has its own list of special striking points and their specific affects on the opponents body. Here is the list of thirty-six fatal striking points used in the Ching Lien Healing and Martial Arts Association. Please note that these points are extremely effective and should not be toyed with. The specific goal is death and even striking lightly can cause a traumatic effect on the body's vascular and nervous system.

Governing Vessel

- #1 (Coccyx)
- #4 (Ming Men)
- #10
- #17
- #20 (Pai Hui)
- #26

Conceptional Vessel

- #1 (Hui Yin & Groin)
- #6 (Lower Tan T'ien)
- #8
- #12
- #14
- #15
- #17
- #20
- #22
- #23

Liver Meridian

- #13
- #14

Triple Heater Meridian

- #17
- #21

Bladder Meridian

- #10
- #12
- #15
- #16
- #23

Stomach Meridian

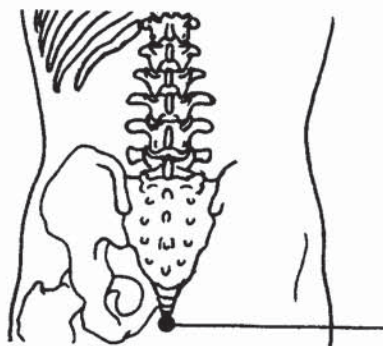
- #6
- #9
- #11
- #16
- #17
- #18

Gall Bladder Meridian

- #24
- #25

Heart Meridian

- #1
- T'ai Yang Ex.Pt.
(Temple)
- Yin Tang Ex.Pt.
(Upper Tan T'ien)



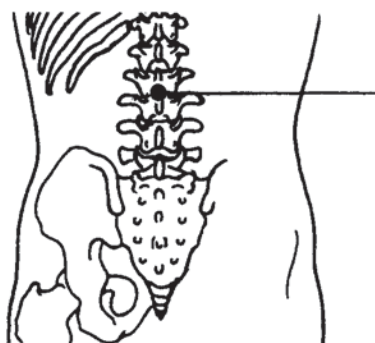
Chang Ch'ien "Lasting Strength" Governing Meridian #1

This point is located midway between the tip of the coccyx and the anus branching the inferior hemorrhoid artery, vein, and nerve with the coccygeal nerve. It is the intersecting point of the Gall Bladder and Kidney Meridians on the Governing Vessel. Its functions are to regulate the Governing Vessel and

Intestines, calm the spirit, cool heat in the blood, and strengthen the lower back. A strong attack will destroy the lower nervous system causing unconsciousness, permanent paralysis, or death. A moderate attack will numb both legs causing the opponent to collapse making it difficult for the patient to urinate or defecate. Because this is a pass for the rising of the Yang Ch'i, or masculine vigor, patients injured at this point will immediately show excrement and later suffer from venting of the spleen. For both sacrum and coccyx attacks, cook these herbs in wine and drink. Use .11 oz. of each herb.

Citrus
Pachyma Cocus
Aconite
Fennel
Mastic
Hoelen

Tang-kuei
Cimicifuga
White Ateactylodes
Calcmus Gum
Huang Hua

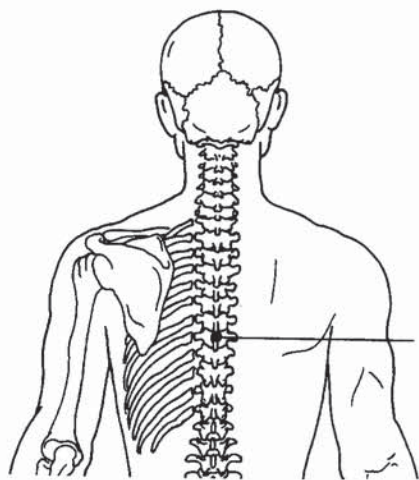


Ming Men “Gate of Life” Governing Meridian #4

This point is located below the spinous process of the second lumbar vertebra where the posterior branch of the lumbar artery and medial branch of the posterior ramus of the lumbar nerve meet. This is a very important point as it nourishes the Source Ch’i and affects the

kidneys. This point is considered the passageway for the Source of Ch’i, Kidney Ch’i and Essence which make up the body’s primary vitality level. The functions of this point are to tonify the Ch’i, Kidney Ch’i and Essence, regulate the body’s water pathways, help nurture the bones and lower back. This area is the weakest point of the entire spinal column. A heavy attack to this area will block the ch’i in both the lower tan t’ien and the kidneys resulting in death within two days. A moderate attack can cause impotency or thigh paralysis. To treat this point, boil these herbs in water (from four cups into two cups) and add one cup infant’s urine and drink.

3 slices	Rhizome Zingiberis Recentis	3g.	Cortex Magnoliae officinalis
9 g.	Feces Troglodytoris seu Pteromi	9 g.	Radix Gileniae littoralis
1.5 g.	Herba Asari cum Radice	3 g.	Flos Carthami tinctorii
3 g.	Fructus Citri seu Ponciri	6 g.	Cun Dong
6 g.	Radix Angelicae sinensis	9 g.	Semen Cuscutae
9 g.	Sanguis Cuscutae	6 g.	Pyritum



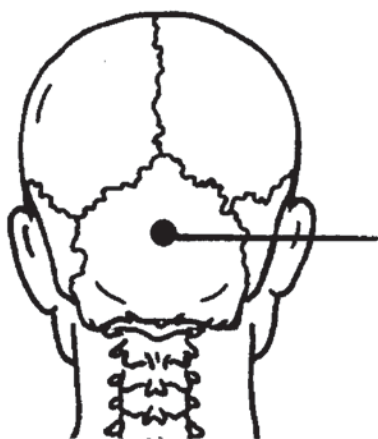
**Ling Tai “Supernatural Tower”
Governing Meridian #10**

This point is located between the shoulder blades just below the spinous process of the sixth thoracic vertebra meeting the sixth intercostal artery and the posterior ramus of the sixth thoracic nerve. The functions of this point are to expand and relax the chest, clear the heart and strengthen the back. The heart is behind this point and a strong attack will kill instantly.

A moderate attack will cause vomiting of blood. The whole body will be weak, and it will be very painful to lean back. Cook these herbs in wine and drink.

.11 oz. Carthamus
.11 oz. Persica
.11 oz. Mastic
.11 oz. Myrrh
.11 oz. Monkey Bone
.11 oz. Saussurea

.11 oz. Drynaria
.11 oz. Dragon Bone
.11 oz. Tigers Shin Bone
.11 oz. Licorice
.33 oz. Jujube



Nao Hu “Brain Door” Governing Meridian #17

This point is located at the base of the skull, superior to the external occipital protuberance and branches of the occipital arteries, veins, and nerve. It is the intersecting point of the Bladder Meridian on the Governing Vessel and is the door to psychic perception and receptivity. Its main functions

are to clear the brain and heart, revive consciousness and dispel wind. A heavy attack will penetrate into the brain resulting in death immediately or within two weeks. A moderate attack will cause dizziness, disorientation, paralysis, unconsciousness, and seizures. Cook these herbs in wine and drink.

4.5 g.	Radix Polygalae Tenuifoliae	6 g.	Herba Artemesiae Anomalae
4.5 g.	Cortex Cinnamomi.	6 g.	Guang Pericarpium Citri Reticulati
9 g.	Herba Lycopi Lucidi	9 g.	Radix Angelicae Sinensis
6 g.	Cortex Eucommiae Ulmoidis	6 g.	Fructus seu Senen Amomi
6 g.	Rhizoma Corydalis Yanhusuo	6 g.	Feces Troglodyteris seu Pteromi
9 g.	Cortex Acanthopanax Radici	6 g.	Pollen Typhae
4.5 g.	Fructus Citri seu Ponciri		



Pai Hui "100 Meetings" Governing Meridian #20

This point is located on the top of the head where the parietal and femoral bones merge. The branch of the great occipital nerve formed by the superficial temporal arteries and veins meet at this point. This is considered the Sea of Marrow point, intersecting the Bladder Meridian on the Governing

Vessel. It is where the "Yang Pole" of the body is located and influences various meridians and channels which interconnect here. Its functions are to clear the brain, calm the spirit, and revive consciousness. A powerful strike will penetrate into the soft matter of the brain killing the opponent instantly or within five to seven days. This point is where the Yin-Yang energy change occurs. If the attack is moderate there will be an obstruction in the ch'i resulting in damage to the motor areas of the brain thus restricting the movements of the arms and legs; disorientation and unconsciousness will follow. To revive, massage points G.V. 26 and G.V. 20 with your thumb and release while alternating your rhythm for several minutes.

If the strike comes from a sword or staff, and there is non-stop bleeding, apply an external compress by crushing these herbs into powder and mixing with wine to form a poultice, for external use.

.33 oz. Yeh Gung Chao	.22 oz. Tza Lian
10 each Strychni Semen	.33 oz. Tza Huea
.55 oz. Pinelliae Root	.22 oz. Rhubarb
.22 oz. Cibotium Barometz	.22 oz. Arisaema

For internal use, boil these herbs in 4 cups of water into a tea and drink.

6 g. Radix Ligustici Wallichii	1.2 g. Flos Carthami tinctorii
6 g. Radix Angelicae sinensis	1.2 g. Gummi Olibanum
3 g. Radix Paeoniae Rubrae	0.6 g. Radix Glycyrrhizae
2.4 g. Rhizoma Cimicifugae	1.5 g. Pericarpium Citri
2.4 g. Radix Ledebouriellae sesloidis	Reticulati



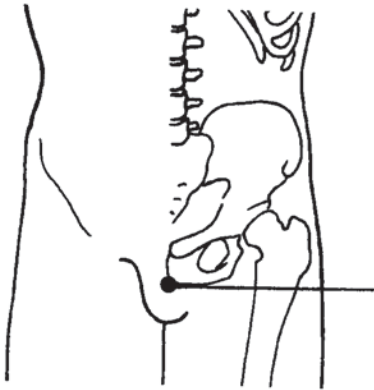
Jen Chung "Middle of Man" Governing Meridian #26

This point is located below the nose just about the midpoint of the philtrum where the superior labial artery and vein intersect with the buccal branch of the facial nerve and a branch of the intraorbital nerve. This is the intersecting point of the Stomach and Large Intestine Meridians on the Governing Vessel. It is

the area where the Yin and Yang Ch'i meet and can be regulated. Its main functions are to calm the spirit, clear the brain and heart, revive consciousness, restore collapsed Yang Ch'i, regulate the Governing Vessel, and dispel Wind. A strong attack to this area can cause respiratory paralysis and/or death as a result of broken or dislocated teeth and blood being trapped in or near the trachea closing off the air supply. A strong attack may also cause a concussion and/or unconsciousness.

Since this is considered a fatal area, for mild cases treat with five to seven doses of the prescription below followed by 1-3 g. of Ch'i Li San two times a day with rice wine. Then supplement with five doses of Ti Pi Tzu Chin Tan. Cook these herbs in rice wine and drink.

6 g. Radix Linderae	6 g. Radix Polygalae
Strychnifoliae	Tenuifoliae
6 g. Radix Ligustics Wallichii	6 g. Rhizoma Curcumae
6 g. Lignum Sappan	Zedoariae
6 g. Radix Angelicae Sinensis	3 g. Radix Paeoniae Rubrae
9 g. Radix Saussuriae seu	6 g. Semen Persicae
Vladimiriae	6 g. Rhizoma Gusuibu
6 g. Rhizoma Corydalis	4.5 g. Rhizoma Sparganii
Yanhusuo	6 g. Pericarpium Citri
	Reticulati Viridis



Hui Yin “Meeting of Yin” Conceptional Vessel #1

This is the intersecting point of the Governing and Penetrating Vessels on the Conceptional Vessel. This is the area where the Yin Ch'i is concentrated. Its main functions are to stabilize the Essence Ch'i, regulate the Conceptional Vessel, calm the spirit, clear the brain, revive consciousness, clear the heart, tonify and regulate the body's ch'i.

A strong attack should instantly kill an opponent because of the violent muscle contractions that will be caused in the groin area. A moderate attack will rupture the groin area, dropping the opponent, causing severe hemorrhaging within the testicles, and result in unconsciousness. Also affected will be the Liver Meridian which encircles the groin. The Liver Meridian encircles the testicle on each side of the body. If the right testicle is hit, the right leg will collapse; the same applies to the left testicle. If both testicles are struck then both legs will collapse. The best time to hit this point for killing purposes is between 1 am and 3 am. This is the second cavity through which the ch'i will pass once it has left the Ch'i Hai (C.V. 6) cavity. When struck, this point will make the internal organs lose their function. It will take many days for him to recuperate. At the time of the attack, blood and ch'i rise upward so that the patient becomes dizzy, confused, and his ears will ring.

If the testicles are trapped up inside the body then use an assistant to stand behind the back of the patient elevating his trunk to a sitting position; lifting him gently under his arms, raise him onto his buttocks. Repeat several times. Next lay the patient on his back and massage his lower stomach in a downward direction. You should also use both hands to press both sides of the lower abdomen downwards. If this doesn't work and the testicles do not descend, bathe the entire body in a decoction of 30 g. of Hsi Tzu Ts'ai and 30 g. of Hsien Suan Ts'ai.

When the pain has subsided, lay the patient on the ground on his back and massage his Kid. 1-2, and Sp. 4 and 6 points. Next:

A. Pound these herbs together into a pulp to make a paste. Put the paste on wax paper and then apply directly to the testicles. Be aware that these herbs will heat up.

1.1 oz. Chi-I

1.1 oz. Fresh Ginger

1.1 oz. White Pepper

1.1 oz. Ginger Root

B. Then cook these herbs with wine and drink.

.11 oz. Cyperus

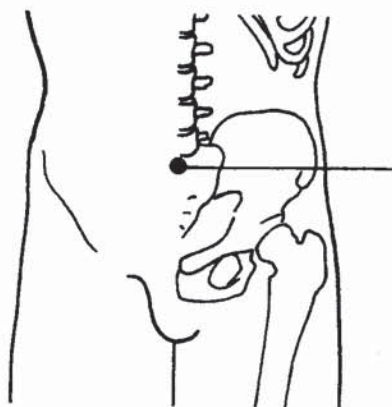
.11 oz. Plantago

.11 oz. Pearl

.11 oz. Gen Hung Bien

.11 oz. Akebia

.88 oz. Melia



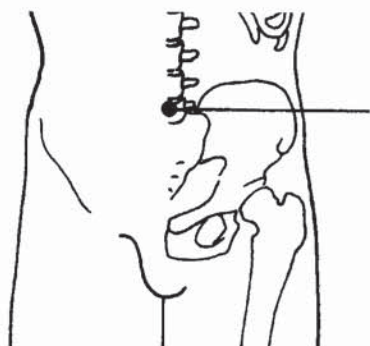
Ch'i Hai "Sea Of Ch'i" Conceptional Meridian #6

This point is located on the midline of the abdomen slightly below the umbilicus. This is one of the most important areas in the body for storing ch'i. The lower Tan T'ien or Ch'i Hai pertains to the Small Intestine and Kidney Meridians. The main functions of this point are to tonify the Yin Ch'i, Source Ch'i,

Kidney Ch'i, blood, regulate the Lower Burner, Conceptional Vessel and the body's water pathways, restore collapsed Yang or Yin Ch'i, raise the Middle Ch'i, clear deficiency of Heat, and cool Heat in the blood. If this area is injured you must treat it immediately. If not cured in time, it will become resistant to treatment as the body deteriorates. Once the intestines and/or bladder are ruptured it is almost impossible to save the opponent because infection enters the bloodstream so quickly. A powerful attack will cause stagnation of ch'i and the opponent will die within two or three days or within the span of a month. If not treated, the patient will have sweating with hot and cold flashes. The abdomen and intestines will feel very painful, and breathing will become inconsistent just before death. In a moderate attack the opponent will suffer loss of breath and his face will turn green or blue. This is caused by internal infection resulting in shock, temporary paralysis, or unconsciousness. Also, attacking this point downward will cause sterility, prostatitis, inflammation of the urethra, and thrombosis of the bladder. Due to the danger involved in this kind of attack, severe cases should see an Acupuncturist or Ch'i Kung Doctor immediately.

If a moderate attack with remaining complications, lay the patient on their back, massage the top of their head G.V. 21 point and their whole chest area downward. Then cook these herbal teas with wine and drink.

- | | | |
|---------------|-----------------------------|-----------------------|
| A. | .11 oz. Gea Sun | .11 oz. Rehmannia |
| | .11 oz. Tan-Kuei | .11 oz. Lotas Stamens |
| | .11 oz. Carthamus | .11 oz. Pachyma Cocus |
| | .11 oz. Chih-Ko | .11 oz. Cyperus |
| | .11 oz. Dry Urine | .11 oz. Paeonia |
| | .11 oz. Sappan Wood | .33 oz. Licorice |
|
B. | | |
| | .11 oz. Drynaria | .11 oz. Pyrite |
| | .11 oz. Acanthopanax | .11 oz. Carthamus |
| | .11 oz. Psuedoginseng | .11 oz. Dry Urine |
| | .22 oz. Eupolyphaga Sinesis | .11 oz. Aguilaria |



Shen Ch'ueh
"Spirit Palace Gate"
Conceptional Meridian #8

This point is located on the umbilicus where the inferior epigastric artery and vein crosses the anterior cutaneous branch of the tenth intercostal nerve. The main function of this point is to tonify, strengthen, and regulate the Spleen, Kidney, and Stomach

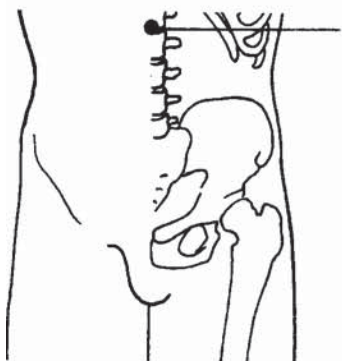
Ch'i, regulate the intestines and water pathways, and restore collapsed Yang Ch'i. This point cannot be taken lightly. A strong attack is very painful, affecting the intestines and causing the opponent to throw up. His face will turn green and black, with heavy sweating, lots of panting, and diarrhea. The opponent will die within twenty-eight days if not treated.

A. In this particular case cook these herbs with wine and drink three times in one day.

.33 oz. Jua Sun	.11 oz. Lotus Stamans
.11 oz. Rehmannia	.33 oz. Licorice
.33 oz. Chih-ko	.11 oz. Dry Urine
.11 oz. Cyperus	.11 oz. Sappan Wood
.11 oz. Paeonia	.11 oz. Pachyma Cocus
.22 oz. Tang-kuei	

B. If there are still pains in the stomach, grind these herbs into powder and drink with wine.

.11 oz. Moi Yao	.11 oz. Carthamus
.11 oz. Rams Blood	.11 oz. Drynaria
10 each Eupolyphaga Sinesis	.11 oz. Mastic
.11 oz. Aquilaria	.11 oz. Myrrh
.11 oz. Pyrite	.11 oz. Dry Urine

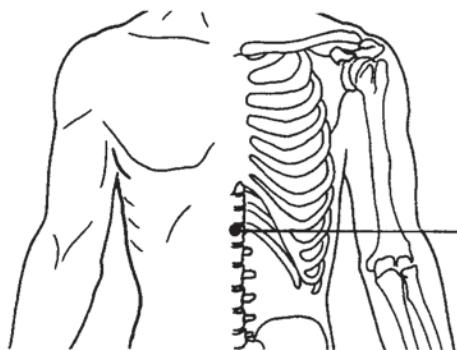


Chung Wan
“Middle Stomach Cavity”
Conceptional Meridian #12

This point is located on the midline of the abdomen about five fingers above the umbilicus. This is one of the Eight Influential Points dominating the Fu organs and is where the superior epigastric artery and vein intersect the anterior cutaneous

branch of the seventh intercostal nerve. This is the Alarm Point of the stomach, the Influential Point for the Yang organs, intersecting point of the small intestines, Triple Heater and Stomach Meridians on the Conceptional Vessel. Its main function is to regulate, strengthen, and tonify the spleen, stomach, and Middle Burner Ch'i; tonify Nutrient Ch'i and warm Cold Ch'i. A heavy attack will cause the internal organs to go into violent convulsions causing death instantly or immediate coma. If not cured in twelve days, recovery will become difficult. A moderate attack at this point will cause unconsciousness. To help with the healing, take these herbs with rice wine.

- .9 g. Ch'i Li San
- .9 g. To Ming Tan
- .6 g. Ti Pi Tzu Chin Tan

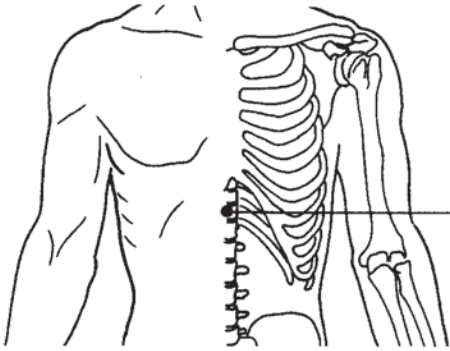


**Chü Ch'ü "Great Palace Gate"
Conception Meridian #14**

This point is located on the midline of the abdomen about six fingers above the umbilicus. This is the Alarm Point for the heart. Its main functions are to regulate the Heart Ch'i and calm the spirit. This point becomes spontaneously tender in the event of heart

disease (such as hypertension). A powerful strike in and upward will increase the energy of the heart making it beat faster causing death instantly in individuals with high blood pressure. If struck in a downward direction, will cause the ch'i to drain away from the heart and slow down the lungs.

If the strike is not severe, revive by gently massaging points St. 9 until the heart activity returns to normal, and H. 3 backwards toward the armpit.

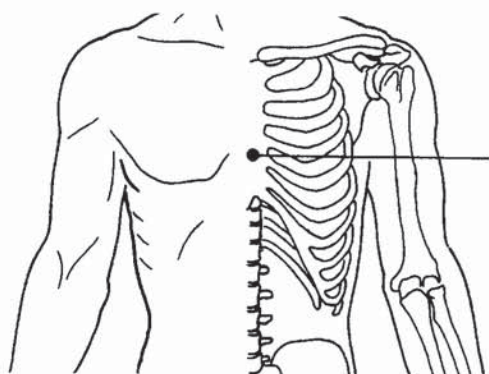


Chiu Wei "Dove Tail"
Conceptional Meridian #15

This point is located below the xyphoid process of the sternum. The point crosses the superior epigastric artery and vein. This is the connecting point of the Conceptional Vessel. Its main functions are to regulate the heart, calm the spirit, expand

and relax the chest, redirect Rebellious Ch'i downwards, clear Heat, and dispel Wind. A strong attack at this point will shock the heart creating a spasmodic contraction within the walls of the heart causing heart palpitations and spitting of blood resulting in death instantly or within three hours. Because this point raises the ch'i from the heart and coagulates blood, death can occur at any moment. A moderate attack will cause loss of breath or unconsciousness by shocking the diaphragm causing momentary paralysis. If this strike is not treated the patient will die within three years. In order to heal, cook these herbs in water then drink.

.11 oz. Anteater Scales	.11 oz. Calamus Gum
.11 oz. Dry Urine	5 fen Rams Blood
.11 oz. Pseudoginseng	.11 oz. Tsan T'ung
.11 oz. Zedoaria	.22 oz. Cinnabar
.55 oz. Aquilaria	.055 oz. Cyperus
.11 oz. Orange Peel	.22 oz. Carthamus
.11 oz. Pinella	3 slices Ginger
.11 oz. Ying Ju	



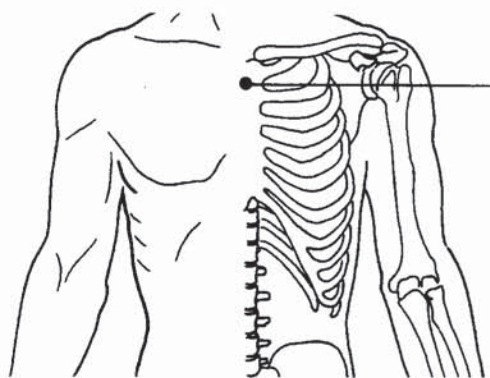
Shan Chung "Central Altar" Conceptional Meridian #17

This point is located midline of the sternum between the nipples and level with the fourth intercostal space. This point crosses the perforating branches of the inner mammary artery and vein and the anterior branch of the fourth intercostal nerve. This is the

Alarm Point of the pericardium, Influential Point of the Ch'i, and Middle Tan T'ien Point. Its main functions are to regulate the Lung and Middle Burner Ch'i, tonify Ancestral Ch'i, expand and relax the chest, diffuse Lung Ch'i, and redirect Rebellious Ch'i downward. A strong attack at this point will cause the opponent to spit out blood and die. A moderate attack will cause profuse sweating, spasms in the lower body, loss of appetite, and the heart will feel as if it had been cut with a knife. Because this is one of the Eight Influential Points dominating the ch'i, the patient will die within two years if not treated. If patient is unconscious, lay him on his stomach strike him several times with the edge of your hand between the seventh cervical and first thoracic vertebra G.V. 14, then massage G.V. 26 point on his upper lip.

Cook these herbs with two cups of water mixed with two cups of rice wine and boil down to two cups and drink.

3 g.	Folium Perillae frutescentis	3 g.	Rhizoma Alpinae officinari
3 g.	Herba seu Flos Schizonepetae tenuifoliae	2.4 g.	Radix Angelice Sinensis
2.4 g.	Rhizoma et Radix Notopterygii	1.5 g.	Senen Pruni Armeniacae
1.5 g.	Fructus seu Senen Amomi	1.5 g.	Flos Carthami tinctorii
1.5 g.	Fructus Citri seu Ponciri	0.6 g.	Radix Glycyrrhizae

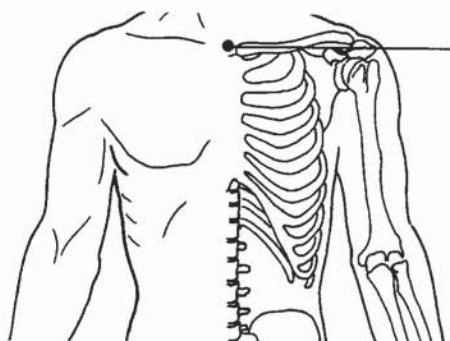


Hua Kai "Flower Covering" Conceptional Meridian #20

This point is located on the midline of the sternum, level with the first intercostal space, intersecting the anterior cutaneous branch of the first intercostal nerve. Because the Hua Kai corresponds with the Lung Meridian, a strong attack to this

area will affect the respiratory system, the heart, all movement of the upper torso resulting in pain, paralysis, unconsciousness, and even death from coma due to the overwhelming of the heart by blood and ch'i. To treat this point, cook these herbs in four cups of water, boil down to two cups and drink.

- | | |
|----------------------------------|----------------------------|
| 6 g. Radix Ligustici wallichii | 9 g. Radix Angelicae |
| 6 g. Fructus Citri seu Ponciri | sinensis tails |
| 6 g. Rhizoma Corydalis | 6 g. Radix Saussureae |
| yanhusuo | seu Vladimiriae |
| 6 g. Pericarpium Citri | 6 g. Radix Linderae |
| reticulati viridis | strychnifoliae |
| 6 g. Semen Persicae | 6 g. Radix Polygalae |
| 6 g. Rhizoma Alpiniae officinari | tenuifoliae |
| 4.5 g. Rhizoma Sparganii | 4.5 g. Rhizoma Curcumae |
| 6 g. Lignum Sappan | zedoariae |
| 6 g. Rhizoma Gusuibu | 6 g. Radix Paeoniae rubrae |



T'ien Tu "Heaven Rushing Out" Conceptual Meridian #22

This point is located on the base of the throat in the center of the suprasternal fossa and crosses the jugular arch, a branch of the inferior thyroid artery, trachea, innominate vein, aortic arch, and the medial supraclavicular nerve. This is the intersecting point of the Yin-Linking Vessel on the Conceptional Vessel. Its main functions are to regulate the lungs, diffuse Lung Ch'i, and redirect Rebellious Ch'i downwards. A strong attack will cause the opponent to throw up blood and die. A moderate attack will cause the opponent to be in a state of shock or coma.

L'ien Jung "Pure Spring" Conceptual Meridian #23

This point is located above the "Adam's Apple" in the depression of the upper border of the hyoid bone, where the anterior jugular vein intersects the branch of the cutaneous cervical nerve, the hypoglossal nerve, and the branch of the glossopharyngeal nerve.

A strike to the "Adam's Apple" C.V. 23 will cause temporary paralysis, pain, hemorrhaging, unconsciousness, or death. If the windpipe is attacked the opponent will become unconscious from lack of oxygen and may die. The neck of any animal is usually the weakest part of the entire body, containing the main arteries and windpipe with little frontal protection. This is why instinct causes most animals to attack this area. If he cannot breathe, massage the throat from the esophagus upward toward the chin.

A. When the patient has been brought back into consciousness, grind these herbs into powder, cook with wine and pour them down his throat.

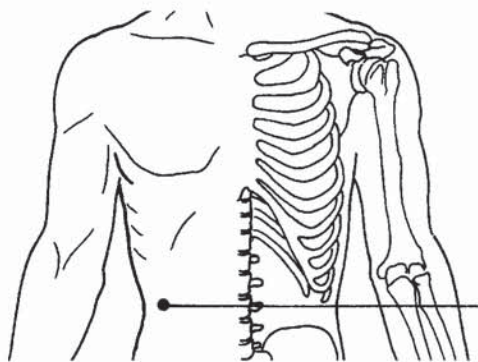
.11 oz. T'an Chu Pan	.11 oz. Akebia
.11 oz. Pinellia	.11 oz. Birthwort
.11 oz. Musk	.11 oz. Crataegus
.11 oz. Scrophularia	

B. If the patient is feeling better but is still weak, cook these herbs with wine and have him drink them.

.055 oz. Perilla	.11 oz. Akebia
.11 oz. Fu Mao	.11 oz. Mastic
.066 oz. Qianghuo	.22 oz. Blue Citrus Peel
.11 oz. Cinnamon	.11 oz. Scrophularia
.11 oz. Paeonia	.11 oz. Citrus
.11 oz. Platycodon	.022 oz. Carthamus

C. If the patient is much better but still feels weak, cook these herbs with wine and have him drink them.

.11 oz. Tu Huo	.022 oz. Dry Urine
.22 oz. Persica	.11 oz. Rehmania



Chang Men "Order Gate" Liver Meridian #13

This point is on the terminal branch of the tenth intercostal artery. This is the Alarm Point of the spleen, Influential Point of the Yin organs, and Intersecting Point of the Gall Bladder Meridian on the Liver Meridian. Its main functions are to regulate, strengthen, and tonify the

Spleen and Liver Ch'i, regulate the stomach and Middle Burner, reduce digestive stagnation, and invigorate the blood. The best time to hit this point for spotting is between 1 am and 3 am. A heavy attack will cause liver and intercostal nerves to discharge violently, causing death. In a moderate attack the pain from nerves discharging will cause unconsciousness, vomiting, diarrhea, and loss of power in the lower torso of the body. The right side is the most important and can be fatal. There is no cure for a heavy attack to this area and the opponent will die within sixty days.

For a moderate attack you may massage the chest and both sides of the waist. If this injury is not cured the situation will become critical as the body will develop a resistance to treatment. This is an important point as it is one of the Eight Influential Points dominating the Chang Organs. Massage Liv. 14 gently inward and if the patient feels pain or bleeding around the area, internally or externally, mix these herbs in wine and cook on a low fire, then eat them.

.11 oz. Dry Urine

.11 oz. Chaenomeles

.11 oz. Carthamus

.11 oz. Coptis

.11 oz. Psuedoginseng

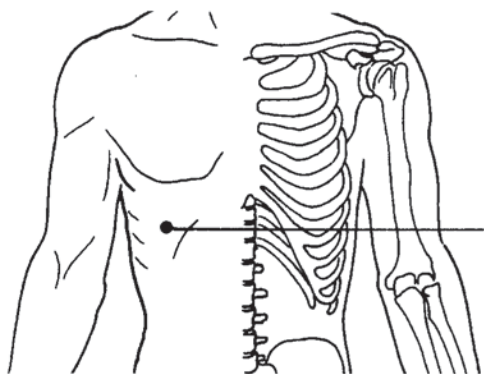
.11 oz. Cassia Branch Chips

.11 oz. Moutan

.11 oz. Hu Cho

.11 oz. Licorice

.11 oz. Illicoum Anisatum



Ch'i Men "Gate of Hope" Liver Meridian #14

This point is located two ribs below the nipple in the sixth intercostal space. This is the Alarm Point for the liver, intersecting point of the Spleen Meridian, and Yin-Linking Vessel on the Liver Meridian. Its main functions are to regulate the Liver and Gall Bladder Ch'i,

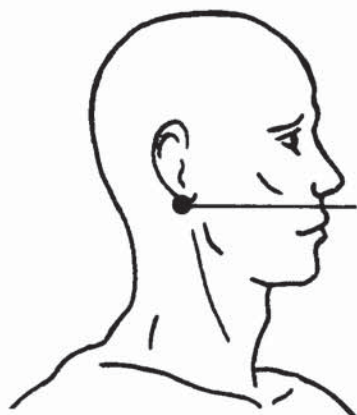
expand and relax the chest, circulate Liver Ch'i, and transform damp Heat. There are different reactions to striking the point on either side of the body.

A. Ch'i Men Right Side: If the right side is attacked with a heavy strike the liver will burst, resulting in death. A moderate attack will cause unconsciousness, paralysis, internal hemorrhage, or shock.

B. Ch'i Men Left Side: If the left side is attacked with a heavy strike the lung will be affected resulting in death. A moderate attack will cause coughing, extreme anxiety spells, and emotional problems.

There is no cure for a heavy attack to this area and the opponent will die within twenty-eight days. For a moderate attack you may massage Liv. 14, Liv. 3, G.V. 20 at the top of the head and slightly back from point G.V. 21. In order to relieve emotional problems gently massage Liv. 14. To treat, give the patient 0.9 g. of Chi Li San and follow with three doses of To Ming Tan. If the upper part of the body is also injured, take Tsu Chin Tan in order to displace blood stagnation. After that, take two doses of:

- 12 g. Flos Carthami tinctorii
- 6 g. Semen Persicae
- 12 g. Radix Paeoniae rubrae
- 6 g. Fructus Citri seu Ponciri



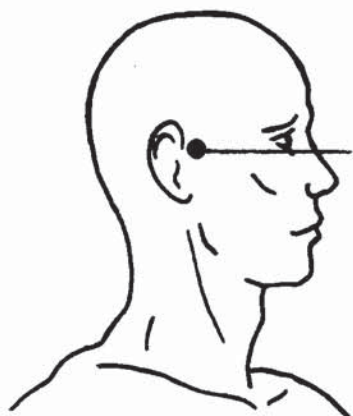
Yi Feng "Wind Screen"
Triple Heater #17

This point is located behind the ear lobe in the depression between the mandible and mastoid process. This is the intersecting point of the Gall Bladder and Triple Heater Meridians. Its main functions are to clear Heat, clear the sensory orifices, relax the sinews, dispel Wind and Cold. It affects both

the nervous system and the brain via the vagus nerve which actually controls the action of the heart. The best time to spot this point is between 9 pm. and 11 pm. A heavy attack to this point will cause death because it will violently disrupt the posterior auricular artery and vein, and the external jugular vein. A moderate attack will produce unconsciousness and/or blindness. There is no cure for a heavy attack, but for a moderate attack boil these herbs in water and take immediately.

4.5 g. Radix Polygalae
Tenuifoliae
6 g. Herba Artemesiae
Anomalae
6 g. Guang Pericarpium
Citi Reticulati
6 g. Cortex Eucommiae
Ulmoidis
9 g. Cortex Acanthopanax
Radicis
4.5 g. Fructus Citri seu Ponciri

4.5 g. Cortex Cinnamomi
9 g. Herba Lycopi Lucidi
9 g. Radix Angelicae
Sinensis
6 g. Rhizoma Corydalis
Yanhusus
6 g. Fructus seu
Semen Anomi
6 g. Raw Pollen Typhae
6 g. Feces Troglodytoris
seu Pteromi

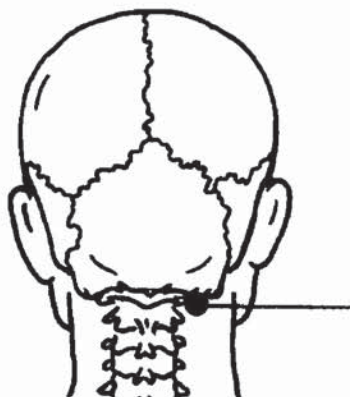


**Er Men “Ear Gate”
Triple Heater #21**

This point is located in the front of the ear lobe in the depression anterior to the supratragic notch. It is where the superficial temporal artery and vein intersect the branches of the auriculotemporal and facial nerve. The best time to spot this point is between 9 pm and 11 pm. A heavy attack will contract the nerves going to

the head causing death. A moderate attack will produce unconsciousness. Combine these herbs with the above recipe, boil in water and take immediately.

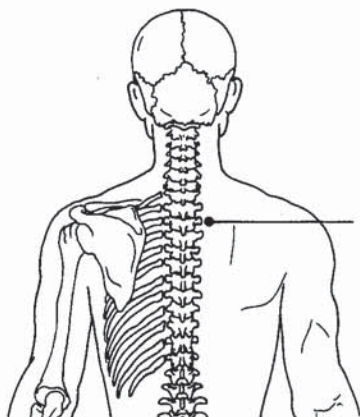
- 4.5 g. Ramulus Cinnamomi
- 1.5 g. Rhizoma Coptidis
- 0.7 g. Chi Li San



T'ien Chu "Heavenly Pillar"
Bladder # 10

This point is located within the posterior hairline on the lateral side of the trapezius muscle where the great occipital nerve crosses the occipital artery and vein. Its main functions are to open the sensory orifices, reduce fever, clear Heat, dispel Wind, strengthen or relax the sinews, and strengthen the back. A strike

to this area will cause unconsciousness and because of its connection to the kidneys will cause kidney failure. To revive, slap the Kid. 1 points on the bottom of the feet and gently massage the spine upwards into the lower neck.

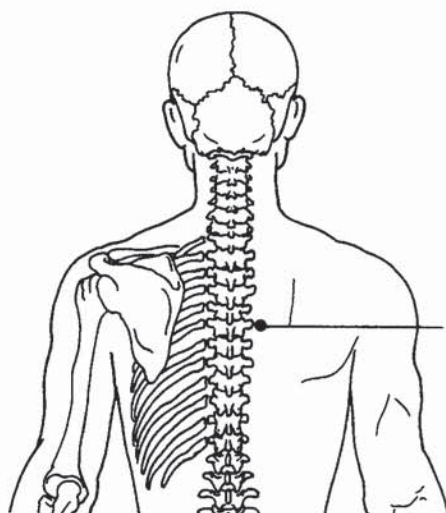


Feng Men "Wind Gate" Bladder Meridian #12

This point is located on the back lateral to the border of the spinous process of the second thoracic vertebra where it branches the intercostal artery and vein. This is the intersecting point of the Governing Vessel and the Bladder Meridian. Its main functions are to regulate the Lung Ch'i, alleviate exterior

conditions, stimulate sweating, expand and relax the chest, and dispel Wind. A heavy attack will cause death. A moderate attack will cause the lungs to contract producing unconsciousness. To treat, cook these herbs in equal parts of wine and water then drink.

3 g. Radix Platycodi grandiflori	4.5 g. Cortex Moutan radicis
3 g. Flos Carthami tinctorii	30 g. Terra Flava usta
9 g. Fructus Psoraleae corylifoliae	3 g. Caulis Mutong
6 g. Radix Psuedoginseng	3 g. Fructus Chaenomelis lagenarie
3 g. Radix Duhuo	3 g. Fructus Illici veri
1.5 g. Radix Glycyrrhizae	3 g. Cortex Cinnamomi
4.5 g. Myrrha	4.5 g. Gummi Olibanum
	9 g. Sclerotium Poriae cocos



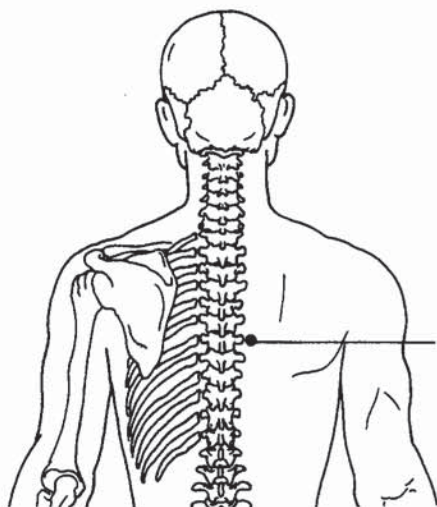
Hsin Shu
“Heart Correspondence”
Bladder Meridian #15

This point is located on the back, lateral to the lower border of the spinous process of the fifth thoracic vertebra. It is where the medial cutaneous branches of the posterior branches of the intercostal artery and vein cross the medial cutaneous branch of the posterior rami of the fifth and sixth thoracic nerve. This is the Associated Point of the

Heart Meridian. Its main functions are to regulate and tonify the Heart, Upper Burner and Ancestral Ch'i, calm the spirit, strengthen and clear the brain, cool Heat in the blood, and clear heart fire. A heavy attack will cause death because of the correspondence with the heart and nerves causing all four limbs to become weak and numb, followed by hot and cold seizure and blood clotting in the abdomen. The best time to strike this point is between 3 pm and 5 pm. A moderate attack will numb the opponents arm followed by muscle spasms and unconsciousness.

To revive, massage Heart points 1 and 3, and CPR if needed. If struck with a drilling or spiraling energy, massage the tan t'ien C.V. 4 in both directions and G.B. 24 straight in. If the patient's circulation is still poor, then use these herbs - cook in wine and drink.

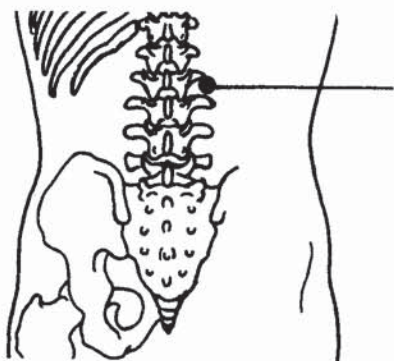
.11 oz. Steamed Rehmannia	.11 oz. White Paeonia
.11 oz. Asarum	.11 oz. Yuan San
.11 oz. Whong Hua	.11 oz. Mastic
.11 oz. Paeonia	.11 oz. Myrrh
.11 oz. Carthamus	7 each Longan
.11 oz. Cassia Edge Stems	



**Tu Shu “Governor
Correspondence”
Bladder #16**

This point is located just lateral to the lower border of the spinous process of the sixth thoracic vertebra where the dorsal scapular nerve branches the posterior rami of the sixth and seventh thoracic nerve. Its main functions are to expand and relax the chest, benefit the diaphragm, clear the Heat and cool the blood. A heavy attack

will produce death; a moderate attack, unconsciousness. To revive from a heavy attack, quickly strike the mid-sternum to release the ch'i back into the heart and lungs. Then massage the points, H. 9 and T.H. 1.



**Shen Shu
“Kidneys Correspondence”
Bladder #23**

This point is located on the lower border of the spinous process of the second lumbar vertebra where the posterior rami of the second lumbar artery and vein intersect with the posterior ramus of the first lumbar nerve. This is the Associated

Point of the kidneys. Its main functions are to tonify the Kidney and Essence Ch'i, regulate the Lower Burner, strengthen the brain, lower back and knees, and regulate the body's water pathways. A strong attack will cause the opponent to spit up blood and death will ensue within three days. If the spinal column itself is damaged the symptoms will manifest as a paleness of complexion and a high fever. Any internal injuries to the kidneys may result in a blackish color tone on the face, momentary unconsciousness, and loss of hearing.



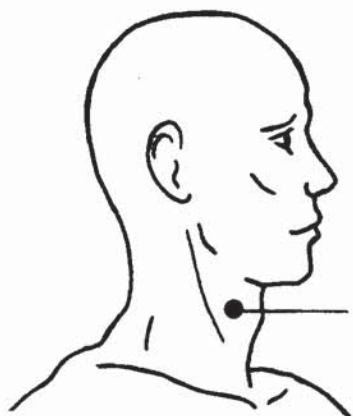
**Chia Ch'e "Mandible Wheel"
Stomach Meridian #6**

This point is located on the side of the jaw on the masseteric artery and crosses the auricular, facial and masseteric nerves. Its main functions are to relax the sinews, moisten the throat, clear Heat, and dispel Wind and Cold. The best time to hit this point is between 7 am and 9 am. Because of the nerves leading into the head, a strong

attack will kill. In a moderate attack the opponent will collapse and paralysis will consume the face and that side of the body. If the mandible itself comes out of joint, reset it, then cook these herbs with wine and drink them.

.11 oz. *Verbena Officinalis*
.22 oz. *Drynaria*
.22 oz. *Lau Chi Sun*
.11 oz. *Myrrh*

.11 oz. *Mastic*
.11 oz. *Licorice*
.11 oz. *Acanthopanax*
.11 oz. *Cha Lian*



**Jen Ying "Man's Welcome"
Stomach #9**

This point is located level with the tip of the Adam's Apple, just on the course of the common carotid artery on the anterior border of the sternocleidomastoid muscle where the anterior jugular vein intersects with the external carotid artery. This is a Sea of Ch'i Point, it intersects the Gall Bladder Meridian on the Stomach

Meridian. Its main functions are to diffuse Lung Ch'i and regulate the body's ch'i. When this point is struck inward toward the back of the neck it will cause an instant knockout, death immediately, within a few days, or three months. This is because by striking the interior wall of the carotid artery, a slow deterioration will begin depending on the amount of damage. There is a special nerve cell grouping in the carotid artery called the "Baroreseptor" which monitor the blood pressure to and from the brain. A strike to this area will cause the heart to slow down or momentarily stop. The brain begins to starve for oxygen resulting in unconsciousness or death. If the strike is mild, the opponent will feel sick, dizzy, and dis-oriented. You may treat by pressing G.V. 26 (the upper lip) while massaging and squeezing both G.B. 20 points.

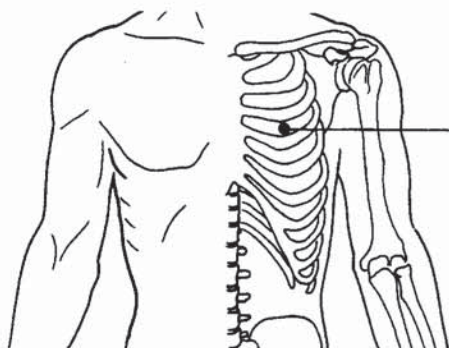


Ch'i She "Ch'i Cottage" Stomach Meridian #11

This point is located on the inside of the clavicle bone where the medial supraclavicular nerve crosses the anterior jugular vein and carotid artery. A powerful strike will penetrate through the nerve severing the jugular vein and the carotid artery causing the opponent to bleed through eyes, ears, and mouth resulting in death. Once the subclavian artery

is severed it is almost impossible to stop the bleeding because there is nothing to press the artery against to restrict blood loss. The best time to strike it is between 7 am and 9 pm. If moderately struck, he will feel sick to his stomach and throw up and/or pass out. The pneumogastric nerve (to which the vagus nerve is joined) is vulnerable at this point on the neck. When attacked moderately the trauma can be sufficient enough to prevent nerve impulses from reaching the heart causing heart failure within three to five days. If the clavicle is broken or swollen, grind these herbs into powder and mix with wine to form a poultice; apply externally.

10 each	Eupolyphaga Sinensis	.22 oz.	Acanthopanax
.11 oz.	Carthamus	.22 oz.	Mastic
.11 oz.	Tza Tza	.11 oz.	Myrrh
.11 oz.	Cinnamon Bark	.11 oz.	Fei (mild) Chinese
.22 oz.	Dragon Bone		soap



Ying Chuang "Breast Window"
Stomach Meridian #16

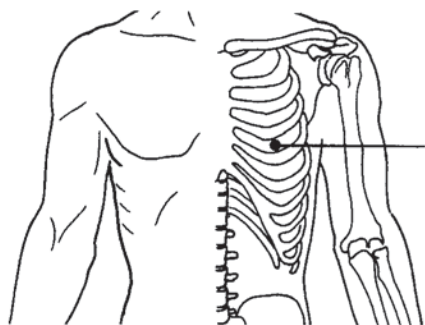
This point is located on the upper thorax in the third intercostal space on the mammillary line. Different conditions will result from striking this point on either side of the body.

A. Ying Chuang Right Side: A heavy attack on the right side will injure the lateral thoracic nerves and artery affecting the lungs. The opponent will continuously cough. To heal, strike lightly on the opposite side to relieve the pressure.

B. Ying Chuang Left Side: A heavy attack on the left side will damage the heart resulting in death within one week. A moderate attack will cause unconsciousness. The best time to spot this point is between 7 am and 9 am. To treat, cook these herbs with wine and drink.

.33 oz. Ma-Huang
.11 oz. Po Sao
.11 oz. Carthamus
.11 oz. Persica
.11 oz. Chi San

.11 oz. Hsing Go Fong
.11 oz. Swan Sun
.33 oz. Licorice
.11 oz. Fennel
.11 oz. Achyranthese



**Ju Chung "Center of the Breast"
Stomach Meridian #17**

This point is located on the center of the nipples on the anterior and lateral cutaneous branches of the fourth intercostal nerve. This is a forbidden point in Chinese acupuncture. The best time to hit this point is between 7 am and 9 am. If the nipple is hit with a

heavy attack (above or below) all four limbs will be paralyzed, the ch'i will be out of harmony and the opponent will die within three days.

A. Ju Chung Right Side: The point that pulsates above the right nipple is called Tan Hsueh-Hai. This point is related to the lungs and is responsible for the breath. Injury at this point will cause death by stagnating ch'i. A moderate attack will lead to incessant coughing and if not treated may later lead to asthma.

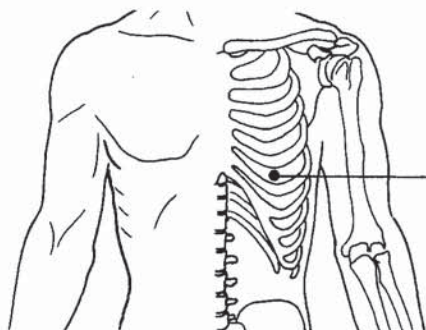
B. Ju Chung Left Side: The point that pulsates above the left nipple is called Chi-Meng. This point is related to the liver and is responsible for the blood and breath. A strong palm strike at this point will cause the opponent to vomit blood. A moderate attack will cause blocking of the breath.

1. Cook these herbs with wine and drink them with a meal of pork cooked with Ying Wa. Repeat for three consecutive meals.

.11 oz. Aurantium	.11 oz. Asarum
.11 oz. Atractylodes	.11 oz. Saussurea
.11 oz. Magnoliae Root	.11 oz. Shen-chu
.11 oz. Cyperus	.11 oz. Acanthopanax

2. If there are still blood clots and pain in the chest, cook these herbs with wine and drink it to dispel the blood clots.

.33 oz. Ma-Huang	.11 oz. Hsing Go Fong
.11 oz. Po Sao	.11 oz. Swan Sun
.11 oz. Carthamus	.33 oz. Licorice
.11 oz. Persica	.11 oz. Fennel
.11 oz. Chi San	.11 oz. Achyranthese

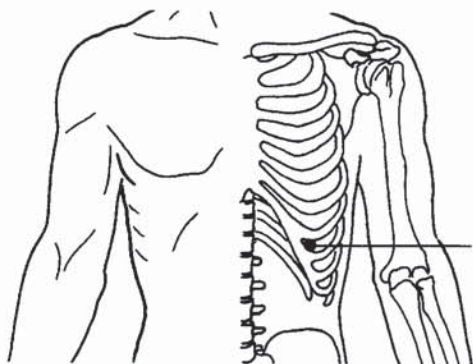


Ju Ken "Root of the Breasts" Stomach Meridian #18

This point is located on the bottom of the pectoralis major and branches the fifth intercostal nerve, artery and vein. Its main functions are to diffuse the Lung Ch'i and expand and relax the chest. The best time to hit this point is between 7 am and 9am.

A heavy attack will cause the opponent to spit out blood and then die instantly or within seven days. A moderate attack, even a slight wound, can bring about death within one month or will cause hot and cold flashes that will continue for a period of six months. If struck, mix these herbs with rice wine and drink immediately.

.11 oz. Cnidium	.11 oz. Aurantium
.11 oz. Psuedoginseng	.055 oz. Calamus Gum
.11 oz. Carthamus	.11 oz. Bulrush
.11 oz. Persica	.11 oz. Zedoaria
.11 oz. Yuea Ching	.11 oz. Paeonia
.11 oz. Saussurea	.22 oz. Catechu
.11 oz. Cimicifuga Foetida	.11 oz. Chih-Ko
.11 oz. Lithospermum	.11 oz. San Ling
.11 oz. Rehmannia	.11 oz. Birthwort



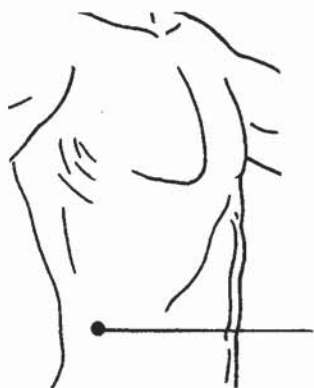
Jih Yueh "Sun and Moon" Gall Bladder Meridian #24

This point is located just below the nipple between the cartilage of the seventh and eighth ribs, where it branches the seventh intercostal artery, vein and nerve. This is the Alarm Point for the gall bladder. Its main functions are to regulate the Liver, Gall Bladder, and Stomach

Ch'i, redirect Rebellious Ch'i downward and transform Damp Heat. The best time to spot this point is between 11 pm and 1 am. A strong attack to this point will lead to death within fifty-four days because of internal hemorrhaging. When combined with Liv. 14, death is assured.

To rescue the patient from such a critical condition, if he is shaking uncontrollably or is knocked unconscious, massage G.B. 20 and cook these herbs in four cups of water, boil down to two cups and drink the tea.

6 g. Cortex Mori Albae Radicis	6 g. Semen Persicae
6 g. Radix ligustici wallichii	6 g. Radix Polygalae tenuifoliae
6 g. Lignum Sappan	4.5 g. Rhizoma Sparganii
9 g. Radix Angelicae sinensis	6 g. Rhizoma Curcumae Zodoariae
6 g. Rhizoma Corydalis yanhusuo	6 g. Rhizoma Gusuibu
9 g. Radix Saussureae seu Vladimiriae	6 g. Radix Paeoniae Rubrae
6 g. Pericarpium Citri reticulati viridis	6 g. Radix Linderae strychnifoliae



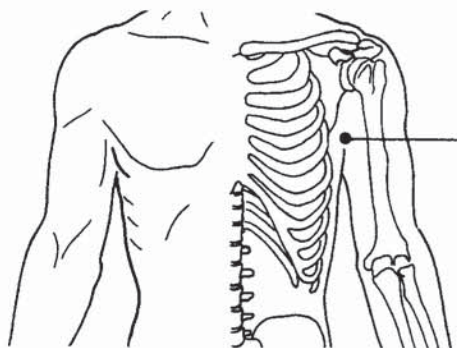
Ching Men “Capital Gate” Gall Bladder Meridian #25

This point is located in the lateral side of the abdomen, on the lower end of the twelfth rib where it branches the eleventh intercostal artery, vein and nerve. This is the Alarm Point for the kidneys. Its main functions are to tonify the kidneys, relax the sinews, warm the Yang

Ch’i, and regulate the body’s water pathways. The best time to spot this point is between 11 pm and 1 am. A strong attack will lead to death because of the internal damage to the liver, kidneys, stomach, or spleen depending on which side is struck. He will recover from the strike within three days, however, the flow of ch’i will be disrupted. If not treated, renal shutdown will occur resulting in death within fourteen months. A moderate attack will cause the opponent to suffer shock, internal hemorrhage, and severe muscle spasms to the point that he cannot walk. The point will actually drop an opponent to his knees. To heal from a moderate attack, mix these herbs with Lotus Stamens and eat them.

.11 oz. Brassica
.22 oz. Gung Guei
.22 oz. Mastic
.22 oz. Rhubarb
.33 oz. Myrrh
.11 oz. Tang-kuei
.11 oz. Psoralea

.11 oz. Dipsacus
.11 oz. Eucommia
.11 oz. Fennel
.11 oz. Drynaria
.11 oz. Morinda
.11 oz. Cuscuta
.11 oz. Licorice



Chi Ch'uan "Utmost Spring" Heart Meridian #1

This point is located in the middle of the armpit where the axillary artery crosses the ulnar, median, and medial brachial cutaneous nerves. Its main functions are to regulate the heart, facilitate ch'i flow, and expand and relax the chest. The

best time to strike this point is from 11 am to 1pm. A strong attack will kill. All four limbs will start to go limp followed by hot and cold seizures. The patient will throw up blood, there will be blood flowing from his eyes, ears, and nose. A moderate attack will cause unconsciousness, pain, numbness, and paralysis stopping the mobility of the opponents arm. To revive you may need to perform CPR and also squeeze the tips of the little finger drawing the energy back down the arm. If the strike has not been too severe, then cook these herbs with wine and drink.

.55 oz. Qiang Huo

.11 oz. Cinnamon

.11 oz. Blue Citrus Peel

.55 oz. Bupleurum

.11 oz. Citrus

.11 oz. Dry Urine

.11 oz. Carthamus

.11 oz. Persica

.11 oz. Dipsacus

.11 oz. Cha Lian

.11 oz. Hoelen

.055 oz. Licorice

3 slices Fresh Ginger



T'ai Yang "Supreme Yang" Extra Point at the Temple

This point is located on the temple where the frontal branches of the superficial temporal artery and vein crosses with the zygomatic branch of the facial and auriculotemporal nerves. Its main functions are to dispel Wind, clear the body's

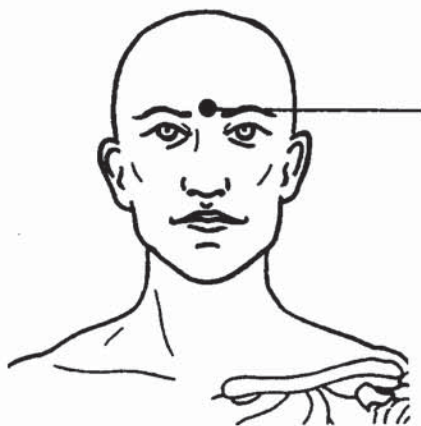
Heat, and extinguish Liver Wind. The best time to hit this point is between 7 am and 9 am. A strong attack will cause the arteries to rupture resulting in death immediately or within three days. A moderate attack will cause the nerves surrounding the head to contract resulting in dizziness, loss of equilibrium, unconsciousness, and/or swelling of the eye.

For relief, mix these herbs with wine and drink them. You may use either Formula #1 or Formula #2.

#1. .11 oz. Rehmannia	.11 oz. Blue Citrus Peel
.11 oz. Carthamus	.11 oz. Fu Faw
.11 oz. Paeonia	.11 oz. Bupleurum
.11 oz. Yuan Tung	.11 oz. Lindera
.11 oz. Mastic	.11 oz. Areca
.11 oz. Myrrh	.11 oz. T'ien Ching

#2 Boil with water to make a tea, then add one cup of infant's urine 1.5 g. of rice wine and drink.

6 g. Radix Angelique Sinensis	4.5 g. Flos Carthami tinctorii
4.5 g. Radix Astragali seu Hedysari	4.5 g. Radix Angelique
4.5 g. Rhizome Cimicifugae	3.6 g. Radix Glycyrrhizae
5.4 g. Herba seu Flos Schizonepetae tenuifoliae	4.5 g. Pericarpium Citri reticulati
5.4 g. Radix Ligustici wallachii	3 g. Cortex Cinnamomi



**Yin Tang "Seal Palace"
Governing Meridian Ex.
Point**

This point is located midway between the medial ends of the two eyebrows (the glabella) and branches the frontal nerve and artery. Its main functions are to calm the spirit, clear the Heat, and dispel Wind. A heavy attack will kill because the ch'i will

penetrate into the brain and the damage will be instantaneous, with extensive damage to the eyes. If there is internal injury with swelling of the eyes and bleeding the injury may be difficult to cure. If this point is not cured, the person can die from the internal bruise within three days. A moderate attack will cause the eyes to swell and nose to bleed. If the strike is between the eyes or beside the nose, grind these herbs into a powder and mix with wine, this can be eaten or drunk. (Or take three doses of Tu Ming Tan and .09 g. of Ch'i Li San). For internal use.

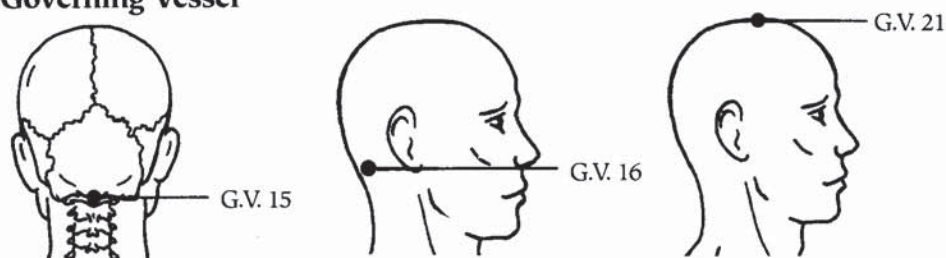
.16 oz. Tang-Kuei
.11 oz. Acorus
.11 oz. Fu Mao
.11 oz. Eucommia
.33 oz. Carthamus
.11 oz. Perilla

.16 oz. Paeonia
.11 oz. Cha Lian
.16 oz. Fu Tsan
.11 oz. Qiang huo
.11 oz. Cyperus
.33 oz. Licorice

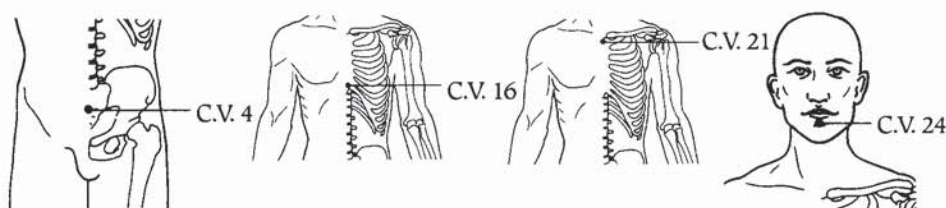
25-9. Knockout Points

These points are considered knockout points because of their traumatic affect on the body's nervous and vascular system. The list will vary according to each school and the instructor's experience. Physical reaction will vary depending on the angle and amount of pressure needed to induce a complete knockout. These reactions will vary depending on the opponent's physical structure and body conditioning. Some physical reactions resulting from striking these points include convulsions, nausea, vomiting, fainting, paralysis, unconsciousness, and even death.

Governing Vessel



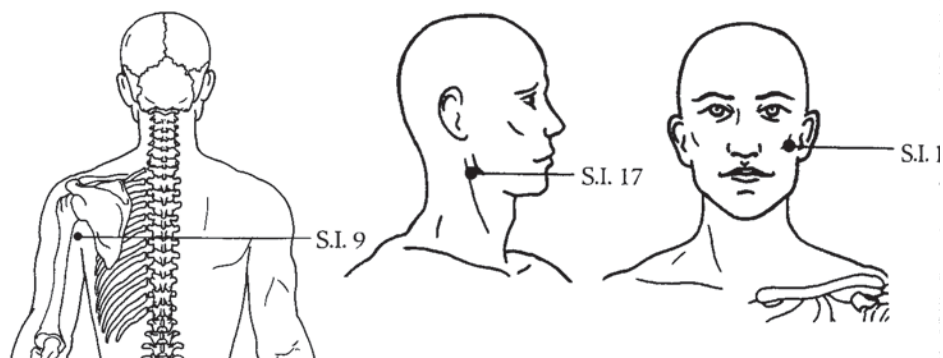
Conceptional Vessel



Kidney Meridian

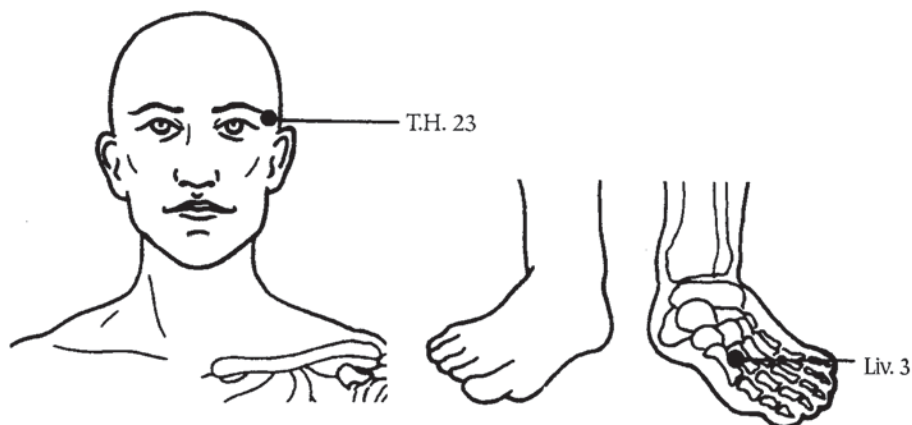


Small Intestine Meridian



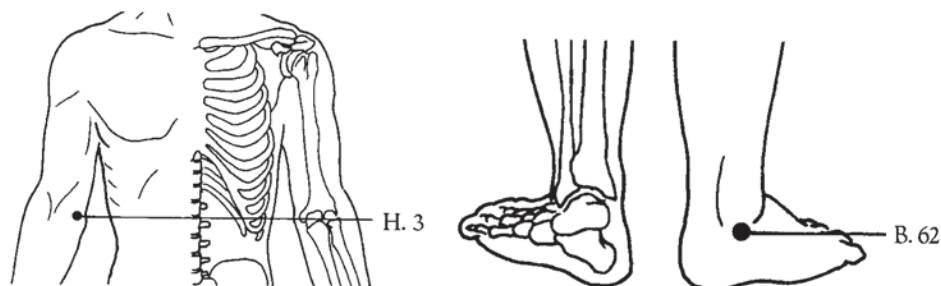
Triple Heater Meridian

Liver Meridian

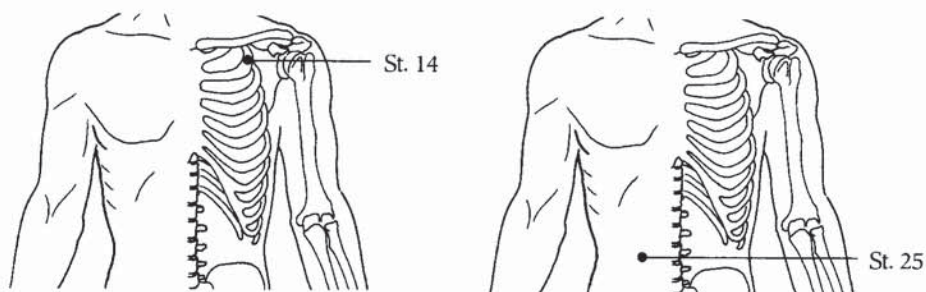


Heart Meridian

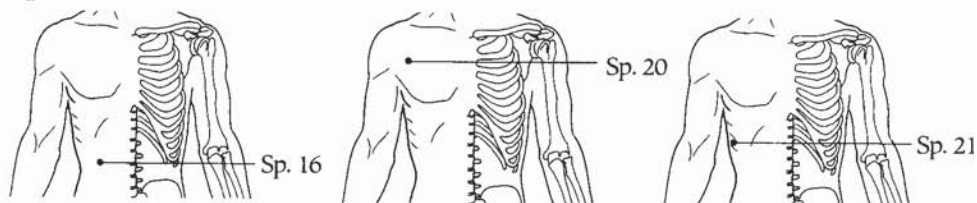
Bladder Meridian



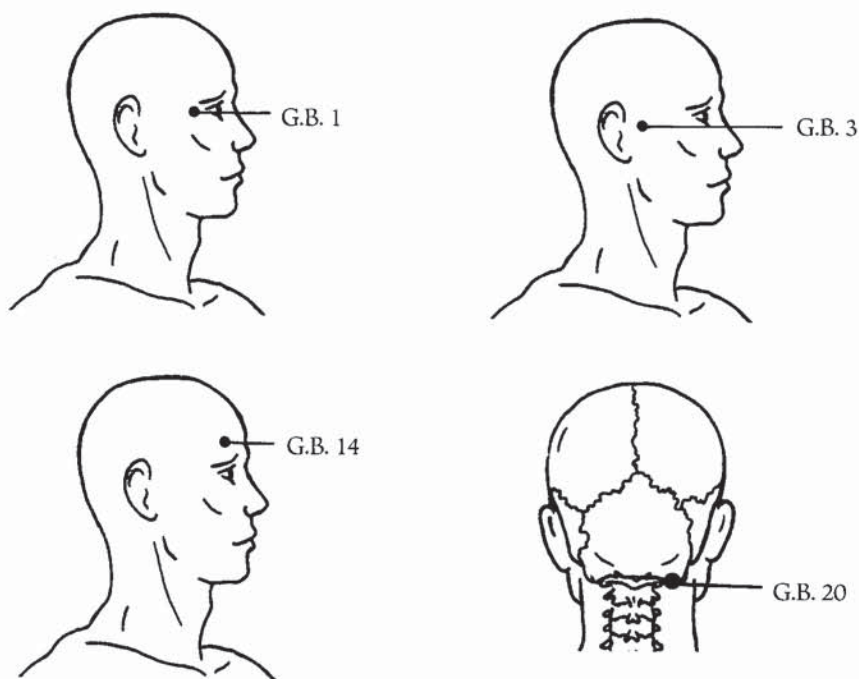
Stomach Meridian



Spleen Meridian



Gall Bladder Meridian



25-10. Double Point Striking

As you continue to advance in your knowledge of attacking the vital points you will acquire the ability to strike and affect at least two to three different meridians at once. This will enable you to control the influence of your strikes resulting in the famous delayed effect of T'ien-Hsueh. There is a general guideline that we use for the appropriate cause and effect of stimulating the pressure points:

1. If you strike one pressure point with the correct amount of energy and pressure, you will cause pain, and paralysis in that general vicinity, or a knock out depending on the area and point struck.
2. If you strike two points with the correct amount of energy and pressure, you will cause the pain and trapped energy to meet in the middle between both points affecting the body's organs.

Keep in mind that this is a general guide and that there are exceptions to the rule depending on the actual points you have chosen to attack. Like a chemist in the lab, you mix different combinations of points - you receive different body reactions. Here is a list of several double combinations of striking points.

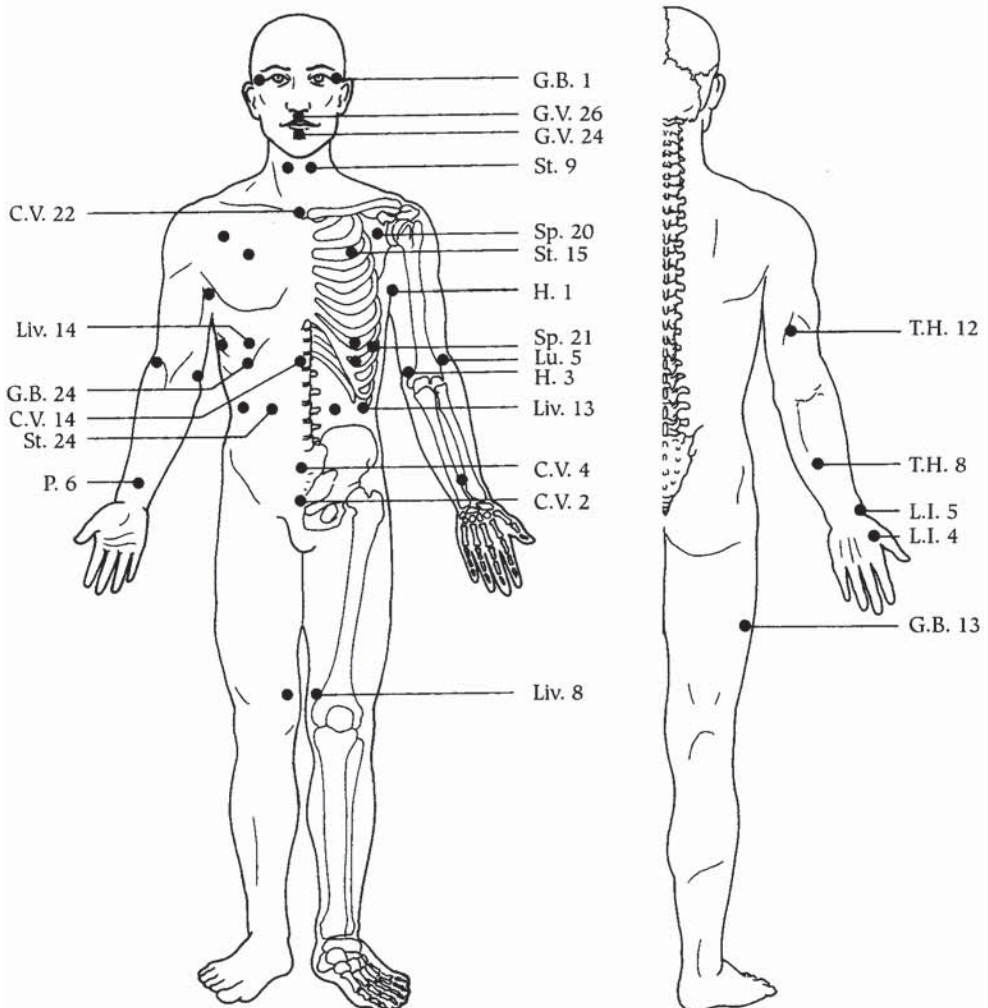
Double Point Striking

- 1) Pericardium #6 + Triple Heater #12: Paralysis of the arm
- 2) Spleen #20 + Large Intestine #4: Paralysis and Cardiac Arrest
- 3) Stomach #15 + Gall Bladder #24: Death by Cardiac Arrest or Knockout
- 4) Conceptional Vessel #14 + Conceptional Vessel #4: Death or Knockout
- 5) Conceptional Vessel #22 + Gall Bladder #1: Death or Knockout
- 6) Liver #8 + Conceptional Vessel #2: Knockout
- 7) Pericardium #6 + Stomach #9: Knockout
- 8) Pericardium #6 + Heart #3: Knockout
- 9) Stomach #9 + Spleen #21: Knockout
- 10) Gall Bladder #31 + Large Intestine #5: Knockout
- 11) Stomach #9 + Liver #14: Knockout
- 12) Stomach #9 + Gall Bladder #24: Knockout
- 13) Stomach #9 + Stomach #24: Death
- 14) Pericardium #6 + Conceptional Vessel #14: Death or Knockout
- 15) Liver #14 + Conceptional Vessel #24: Death or Knockout
- 16) Governing Vessel #26 + Gall Bladder #1: Knockout
- 17) Lung #5 + Heart #1: Death or Knockout

25-11. Triple Point Striking

Here is a list of several triple combination striking points.

- 1) Governing Vessel #26 + Heart #3 then Conceptional Vessel #14: Death
- 2) Stomach #15 + Gall Bladder #24 then Liver #13: Death
- 3) Pericardium #6 + Triple Heater #8 then Conceptional Vessel #24 will cause irreversible damage to the heart and internal energy system resulting in death within 14 months.
- 4) Pericardium #6 + Heart #3 then Stomach #9: will cause the heart to seize up into a cardiac arrest.



25-12. Healing from T'ien-Hsueh Attacks

Anytime someone has been injured by a T'ien-Hsueh strike immediate attention must be given to that person. Without prompt treatment, the recipient of the strike may die or permanent complications may result due to irreparable organ damage.

With the exception of the brain, all of the vital organs of your body are located within the torso. If an internal organ is directly struck there is usually no hope for recovery because the damage is instant, both organ and supporting blood vessels are destroyed. The symptoms of these injuries vary according to the area struck. Some examples of physical reaction to these strikes:

1. **The Heart** - The face will turn a bluish red tone and breathing may stop, blood will be spit up from the mouth followed by death.
2. **The Lungs** - The face will turn pale and coughing usually commences immediately, followed by shallow breathing and great pain during inhalation from blood in the body cavity if the lung is collapsed. Death will result if not treated because of uncontrollable heart spasms.
3. **The Kidneys** - The face will turn dark around the eyes, blood and urine will leak into the body cavity, coma and death may result.
4. **The Liver** - The face will develop a reddish tone, the eyes will become bloodshot and a high fever will develop for three to four days before death. Pain will be felt at the tip of the right shoulder. Possible hiccuping caused by blood or bile free floating in the body cavity irritating the diaphragm.
5. **The Spleen** - The face will turn pale and sweaty, then he will become unconscious, fall into coma and then die within forty-eight hours. Pain will be felt at the tip of the left shoulder if there is delayed rupture of the spleen.
6. **The Stomach & Pancreas** - The face will turn blackish around the nose and mouth, the eyes will remain closed, severe pain and inflammation of the abdominal cavity, gastric disorders, vomiting, shock, and eventually death.
7. **The Large Intestine** - The face will develop a reddish blue tone and excrement will be discharged from the bowels, gastric disorder, vomiting and shock.
8. **The Bladder** - The face will turn dark around the eyes, blood and urine in the body cavity leading to infection and painfully frequent urination.

Although there are several herbal remedies and massage techniques used to revive an opponent by re-opening the body's arteries, only in the following five circumstances can a person suffering from a T'ien-Hsueh attack be rescued:

1. His lips are not black colored, and he's still breathing.
2. His fingernails are not black colored, and the area around the heart is still warm.
3. His face is not contorted, and he is still breathing slightly through his nose.
4. His eyeballs are not broken, and all of his bone joints are soft and loose.
5. His testicles are not wounded, and his kidneys are not broken.

If a person has been made unconscious through a sealing the vein technique affecting the carotid artery and jugular vein, it is extremely important to revive him before irreparable brain damage or death occurs. Because the sealed vessels will sometimes not open up by themselves, you must strike the upper spine with your palms to help resuscitate the patient. This will force the release of pressure by causing a shock to the spine to balance the trauma of the original attack. The shock to the spine will tighten the muscles on the back of the neck and relax the muscles on the side of the neck. This will free the contraction and return the flow of blood.

If the front chest cavity has been attacked, it is then necessary to strike the opposite side of the body in order to produce the balance needed to neutralize the strike. By striking the opposite side on the back the violent muscular contractions of the chest will be released.

Please refer to the Massage chapter of this book for further methods used to revive victims of basic trauma.

AS WITH ANY SERIOUS INJURY IT IS IMPORTANT
TO GET IMMEDIATE HELP FROM TRAINED MEDICAL
PROFESSIONALS AND NOT LEAVE DIAGNOSIS,
PROGNOSIS AND TREATMENT IN THE
HANDS OF NOVICES.

Attacking the Body's Energy: T'ien Hsing Ch'i

26-1. Introduction - Injuries to the Ch'i

In T'ien Hsing Ch'i striking, the electromagnetic flow of ch'i within the body is altered by manipulation of the different bio-electrical fields of energy surrounding and permeating the body's structure. The purpose and main goal of this secret and final level of Ssu Ch'u Chueh is to attack and destroy the four levels of energy that flow within the body.

Ch'i, blood, and body fluid are the fundamental substances which maintain the normal activities of your body. They are the main foundation for the physiological functions of the major organs, tissues, and meridians. Electromagnetic energy is continuously being generated in your body through the bio-chemical reactions of food and air. This energy is then circulated by the electromagnetic forces generated within the body's structure through electrically conductive tissue. Every cell in your body functions like an electric battery and is able to store electric charges.

The ch'i circulates throughout your entire body, guiding the blood to nourish the skin, tendons, bones, and major organs. Ch'i (energy) is usually classified into Prenatal Ch'i from the kidneys and Postnatal Ch'i from the lungs. All traumatic injuries can affect the performance of the body's ch'i and blood. According to the Nei Ch'ing, "The disruption of ch'i and blood can cause one hundred diseases." This disruption causes the muscles, tendons, and major organs to dysfunction.

Disruption of ch'i will lead to ch'i stagnation or ch'i deficiency. In severe cases, if not treated this can result in the symptoms of ch'i closure or ch'i collapse:

1. **Ch'i Stagnation** - Due to traumatic external injuries, ch'i flow becomes blocked. Pain is the key indicator of ch'i stagnation. If ch'i stagnation occurs in the chest area the result may be distension and pain with difficulty breathing and frequent coughing. The main principle in treating ch'i stagnation is to stop the pain and regulate the ch'i. In the chest and abdominal areas pain is usually quite diffuse and the source is difficult to pinpoint. Acupressure points to massage include C.V. 6, Liv. 3-14, G.B. 24-34.
2. **Ch'i Deficiency** - Weakness, generally caused by chronic injury. This weakened condition tends to place the body in a state of vulnerability making it more prone to complications during the recovery period. Clinical manifestations appear as weak pulse, shortness of breath, lack of strength, dizziness, blurred vision, and spontaneous sweating. The main principle in treating ch'i deficiency is to tonify the ch'i. Acupressure points to massage include C.V. 6-17, St. 36, Liv. 4.
3. **Ch'i Closure** - A ch'i closure condition is usually the result of severe injuries to the blood vessels and meridians. This causes a serious disruption of ch'i flow, resulting in the closing of ch'i movement. Clinical manifestations appear as a weak constitution, dizziness, vomiting, severe headache, and clenched teeth with eyes rolled back which leads to a semiconscious or unconscious state. The main principle for treatment of ch'i closure is resuscitation and herbs to open the orifices. Acupressure points to massage include G.V. 20-26, L.I. 4.
4. **Ch'i Collapse** - Both collapse of yin and of yang are critical syndroms. The collapse of yin ch'i refers to the pathological conditions resulting from massive consumption of yin fluid, dissipating the yang ch'i from the body. The collapse of yang ch'i refers to the pathological condition caused by extreme exhaustion of yang ch'i from the body. In the collapse of yang ch'i, yin fluid is also consumed. In injuries related to the martial arts, this is the most severe case of injury to the ch'i. This condition presents itself during serious blood loss or severe injury to the head. The patient will become comatose with eyes closed, mouth open, pale face, faint pulse, cold extremities, and low breathing. The main principle for treatment of a ch'i collapse is to tonify and strengthen the ch'i and blood. It is not advisable to use too many herbs that open orifices on a ch'i collapse patient. In some cases a blood transfusion may be necessary in order to revive them.

What follows is a discussion of attacking the body's electromagnetic field of energy, and how, by attacking the external defensive ch'i you may proceed to affect the spatial cavities that govern life itself. I will begin with the theories of attacking the Wei Ch'i (defensive energy), then the Yuan Ch'i (source energy), Ying Ch'i (nutrient energy), and finally the Hsueh Ch'i (blood energy).

26-2. T'ien Wei Ch'i - "Attacking the Body's Outer Defensive Energy"

The Wei Ch'i is the exterior defensive energy shielding of the human body and includes both the muscles and skin on the body's surface. Its main function is to readjust the body's temperature, resist external pathogenic factors, control the opening and closing of pores, moisten the skin and hair, and warm up the Chang-Fu (major) organs.

This defensive energy traveling inside the meridians is the natural foundation for the prevention of the intrusion of external disease causing organisms. It is transported together with Ying Ch'i, blood, and nutrients by the meridians, and distributed throughout the superficial layers of the body. Any invasion of external diseases always starts from the exterior of the body and moves inward to attack the major organs. This invasion may result in extreme abnormal changes of the lungs and Wei Ch'i itself.

The clinical manifestations of exterior excess Wei Ch'i include: chills, fever, sore limbs, headache, cough, absence of sweating and a superficial, rapid pulse.

The clinical manifestations of exterior deficiency of Wei Ch'i include: chills, fever, perspiration without the usual break in the fever. This is due to a weakness in the Defensive Ch'i, which is unable to adequately regulate the body's pores.

When the body is attacked, the first area to be affected is the Wei Ch'i. If the energy released into the opponent is of Yang Ch'i Essence, causing a Yang Ch'i excess, then hot symptoms will develop. These hot symptoms will include a flushed face, red eyes, heat in any part of the body, fever irritability, thirst for cold liquids, constipation, scanty dark urine, and a dark red tongue.

If the energy released into the opponent is of the Yin Ch'i Essence, causing a Cold Ch'i excess, then cold symptoms will develop. These symptoms will include: a pale complexion, cold in any part of the body, quiet attitude with a tendency to curl up into the fetal position, lack of thirst, severe localized pain, diarrhea, long clear urination, and a slow pulse.

Sometimes when attacking with the Vibrating Palm the result may cause simultaneous Hot and Cold symptoms. When either Hot or Cold excess is severe, a condition known as a “False” symptom may appear. In Hot excess, this usually takes the form of cold in the limbs because the Yang energy is locked inside the torso and cannot disperse. In a Cold excess, a flushed face, sore throat, and irritability may appear due to the rising of the weak Yang Ch’i.

If acupuncture is applied in order to heal their condition, the points are mainly selected from the Lung, Large Intestine, Bladder, and Governing Meridians.

26-3. T’ien Yuan Ch’i - “Attacking the Body’s Source Energy”

Derived from your ancestral essence, the Yuan Ch’i takes root in the kidneys and spreads out through the entire body via the Triple Heater Meridian, traveling up to the heart and down into the abdomen internally. It stimulates and promotes the functional activities of the major organs and their associated tissues. The Yuan Ch’i supports breathing and speaking, regulates the beating of the heart, and is important in strengthening the body when cultivated through meditation.

Once the energy of a strike has passed through the Wei Ch’i into the body, it begins to affect the Yuan Ch’i. The symptoms of this stage are those of intense heat as the energy is transmitted inward, affecting the major organs. This creates a fierce conflict between the excessive ch’i trying to expand into the major organs and the antipathogenic ch’i trying to resist it. The reaction manifests itself in a hyperactivity of Yang energy. The invasion of excess ch’i into the body’s energetic system will begin to affect the major organs resulting in diverse complications such as retention of heat in the lungs, chest, diaphragm, stomach, and intestinal tract. Clinical manifestations are: high fever, profuse sweating, rapid pulse, and thirst often accompanied by restlessness and, depending on the area affected, chest pain, coughing, asthmatic breathing, pain in the abdomen, and constipation.

If acupuncture is used to treat this condition the points are mainly selected from the Lung, Large Intestine, Pericardium, Heart, and Stomach Meridians depending on the areas involved.

26-4. T'ien Ying Ch'i - "Attacking the Body's Nutrient Energy"

The Ying Ch'i flows with the blood. Its main physiological functions are transforming and creating blood, moving with the blood, and helping the blood to nourish body tissues. The syndrome of the Ying Ch'i stage are more severe than the Yuan Ch'i stage. At this stage the penetration of foreign heat has traveled deeper into the opponent's body. The Ying Ch'i will flow internally toward the heat further complicating the injury and beginning to disturb the mind.

Clinical manifestations include feverishness of the body which worsens at night, mental restlessness, insomnia, delirium, and then coma.

The method of treatment is to clear off the excess heat from the Ying Ch'i system. Acupuncture or bleeding by pricking the vessels may be adapted as an auxiliary method. Points used are mainly from the Heart, Pericardium, and Governing Meridians.

26-5. T'ien Hsueh Ch'i - "Attacking the Body's Blood Energy"

Blood and ch'i are closely related. The formation and circulation of blood is determined by the ch'i, while the formation and distribution of ch'i is connected to the blood. Any deficiency of ch'i often leads to a deficiency of blood and likewise any deficiency of blood often results in a deficiency of ch'i. Also stagnation of ch'i often causes stagnation of blood and vice-versa. Ch'i is considered Yang while blood is considered Yin; the relationship between them is seen as demonstrating a perfect balance of the Yin and Yang duality.

As the penetration of foreign heat begins to invade the opponent's blood, the excessive heat will start to stir the blood, further disturbing the mind. Because the heart dominates the blood and houses the mind, injury of the ying blood by heat will cause the entire body to experience a burning sensation, vomiting of blood from the stomach, spitting of blood from the lungs, bleeding from the nose, bloody stools and blood in the urine. As the heat in the Hsueh system intensifies it disturbs the mind resulting in what is known as a "frenzy of insanity".

Acupuncture may assist by eliminating heat, relieving convulsions and calming the mind. Points are mainly selected from the Heart, Pericardium, Liver, Stomach, Large Intestine, and Governing Meridians.

Herbal Medicine

27-1. Introduction

Because the major goal in any Internal Kung Fu system is health, Chinese herbal medicine is an extremely important part of the training. Herbs can be instrumental in maintaining the physiological balance of the metabolism and in restoring the body's energy balance. Meditation is an inner elixir that contributes to the same purpose. Herbs can also aid your meditation practice.

The internal martial arts use meditation to enhance the balance of ch'i and blood in the body. The herbs which supplement this Yin-Yang balance of energy and blood in the body are called Pu Fa. In this section I have taken some of the basic Pu Fa herbal remedies used for internal healing out of secrecy. Among these, I have included external compression and internal teas used for the restoring of ch'i and arresting hemorrhages.

Remember, when engaging in martial combat the body can easily sustain injury to the tendons, ligaments, bones, internal organs, soft tissues, the energetic cellular body, and meridian pathways. These injuries can affect the body's entire systemic functions resulting in motor impairment or in severe cases death. All injuries to the skin, muscles, tendons, ligaments, and bones are considered external. If the ch'i, blood, meridian pathways, collaterals, or major organs are damaged, the injury is considered internal. In Chinese traumatology internal and external injuries are related because, through mutual interaction, external injuries affect the internal components and internal damage affects the external areas.

If you are practicing your free form fighting it is a good idea to put together a first-aid kit which will include at least one of the herbal formulas from each of the major sections outlined here. The sections are divided into the major injury or symptom types.

27-2. Tonic and Tonifying Herbs

Please keep in mind that these are special herbal formulas. It is a good idea to consult an Herbalist for balancing the formulas with your individual constitution.

1. Dragon's Breath

This herbal remedy is used to tone the nervous system, stimulate the brain and respiratory system, and influence psychic perception. It is to be taken before fighting or Ch'i Kung meditation. There are two Dragon's Breath formulas.

The first is the Yang (hot) formula which will usually be taken by beginning students who have weak ch'i. The formula helps to build and invigorate the ch'i and blood. Because of its hot nature it is not recommended for practitioners with high blood pressure.

The second Dragon's Breath mixture is the Yin (cool) formula. It is to be taken by students who have built up strong ch'i and want to continue tonification.

Mix the following herbs together in a non-metallic bowl, and put the mixture into 00x capsules. Store them in an air-tight container, away from sunlight. The herbs will last for one year. Do not take more than three capsules a day because of their strong effect on the major organs.

Yang Formula Herbs

2 oz.	He Shou Wu
1.5 oz.	Gotu Kola
1 oz.	Cayenne
1 oz.	Guarana
2 oz.	Siberian Ginseng
1 oz.	Mu Xiang
4 oz.	Dang Shen

Yin Formula Herbs

1 oz.	Golden Seal
1 oz.	Chen Pi
2 oz.	He Shou Wu
1.5 oz.	Comfrey
1.5 oz.	Gotu Kola
1 oz.	Guarana
1 oz.	Licorice Root

2. Dragon's Breath Herbal Wine Formula

This herbal remedy is used much like the Dragon's Breath herbal pill formula, only instead of placing it into 00x capsules, it is to be ground up and kept in powder form until ready to be used. Then just add one tablespoon with a shot of rice wine one half hour before workout time. This is a special formula to be used before fighting or completing a very heavy workout. This formula resists fatigue for two and one half to three hours.

虎骨 .55 oz.	Tiger Bone	然銅 .22 oz.	Jan T'ung
西歸 .33 oz.	Hsi Kui	牛七 .44 oz.	Niu-Ch'ih
首烏 .22 oz.	Shou Wu	白本耳 2.0 oz.	Bai-Ben-er
川芎 .55 oz.	Cheng Ch'ih		

3. Pa Chen T'ang

Pa Chen T'ang is used in the same manner as Dragon's Breath, however, instead of a capsule it is made into a tea. Many students prefer this formula because it provides a Yin-Yang balance.

To prepare this formula, place the following herbs in four cups of water and boil down to one cup. Pour off the liquid and drink one cup a day after eating. The same herbs can be used on two consecutive days, the second day boil three and one half cups of water down to one cup.

Pa Zhen Tang Herbs

10 g.	Jen Shen	9 g.	Ch'uan Hsiang
12 g.	Shu Ti Huang (prepared)	12 g.	Fu Ling
12 g.	Pai Chu	5 pieces	Ta Tsao
12 g.	Tang Kui	6 g.	Kau Ts'ao
9 g.	Pai Shao Yao	3 g.	Shen Chiang

4. Shou Wu Chih

Shou Wu Chih is an alcohol based tonic herb which is used to “regulate” the ch’i and blood, and strengthen the kidney and liver functions.

The liver is the organ responsible for supplying nutrition to the tendons and ligaments. The kidney is responsible for bone formation and rules over the skeletal system. Thus, Shou Wu Chih will strengthen your tendons, ligaments, and bones. It will also calm the nervous system and is used to increase the sperm in men.

Taken two to three times per day in a cup of warm or hot water (warm beverages help elevate the metabolic rate of the body) Shou Wu Chih will build blood and vitality. It is especially good to take before bed as it will help deepen your sleep.

5. Tzepao Sanpien Extract

Tzepao Sanpien Extract (Priceless Treasures Tree Whip Extract) is a tonic used to tonify the blood and the ch’i. It is especially useful in tonifying Yin Ch’i. It helps to strengthen the kidneys and lung ch’i as well as tonify Wei (protective) Ch’i. Like the other tonic herbs listed, it can be taken over long periods of time and is excellent in countering fatigue.

Tzepao Sanpien Extract comes in small vials. One or two vials should be taken daily with water.

27-3. Tendons/Ligaments & Bones

According to traditional Chinese medicine, tendons represent all tendons, ligaments, muscles, and cartilage as well as the surrounding nervous tissue. Its main functions are to give support, flexibility, and strength to the body. Bones belong to the extraordinary organs. Their main function is to give the body support and protect the internal organs from external injuries and to contain and store the Prebirth Ching which associates with the kidneys. That is why if the bones are injured the kidneys are influenced, affecting the ch’i and blood due to stagnation in the meridian channels.

Injuries to the tendons will usually affect the mobility of the extremities resulting in pain, swelling, and a bluish purple coloration around the injured area. In treating injuries to the tendons the main principles are to activate the blood, remove stagnation, loosen the tendons, and activate the meridian channels. To assist in healing you may massage these Acupressure points: Sp. 10, L.I. 3, G.B. 34-39.

Tendon injuries are often associated with bone injury. Injury to the bones includes both dislocations and fractures. In treating bone injury, attention must be placed on tonifying the functions of the kidneys and liver, activating the blood and ch'i, dispersion of stagnation, and cessation of pain. Avoid eating cold or sour foods, cold salads, sodas, and even fruit, (especially bananas), when you have any broken bones. No sex or alcohol is permitted for bone and spinal injury. To assist the healing process you may massage the Acupressure points Liv. 3, Sp.10, B. 11, G.B. 34-39.

6. Tieh Ta Wan Ying Kao

This is an herbal plaster used for soft tissue injuries and most "closed-up" types of bone fractures. Its main action is to stimulate the circulation of blood, disperse clotting, and unite fractures and tendons. Beware of using this ointment on overly sensitive skin. For application, spread the ointment evenly on a gauze cloth, then wrap around the area being treated.

40%	Tien Chu Huang	10%	Myrrh
15%	Calamus Gum	10%	Borneol
13%	Sappan Wood	12%	Mastic

7. Zheng Gu Shui

Since many beginning students develop problems in the knees when they begin internal training (due to improper alignment), Zheng Gu Shui can help relieve the pain. This is a very powerful hot liniment and is used to provide relief for sprains, strains, dislocations, fractures, bone bruises, aches, pains, and swelling in joints (ankles, elbows, knees, etc.). There are two formulas currently on the market, if possible try to get a hold of the "old" formula.

Application: Wash area with a hot cloth before applying Zheng Gu Shui. For best effects soak several cotton balls with Zheng Gu Shui and set the cotton balls on the area to be treated. Wrap the area with Saran Wrap to hold the cotton balls in place. Put a heat lamp or hot water bottle on the area. For milder effects simply soak cotton balls with Zheng Gu Shui and rub on area to be treated. Never use on broken skin.

8. Kang Gu Zheng Sheng Pian

Kang Gu Zheng Sheng Pian "Combat Bone Hyperplasia Pill" is a tonic used to strengthen the Yang Ch'i, tonify the liver and kidneys, fortify the tendons, bone and marrow, and relieve pain. This is a recently patented formula used specifically for vertebral calcification following injury or in spontaneous multiplicative spondylitis (inflammation of one or more vertebrae). A bottle of Kang Gu Zheng Sheng Pian carries one hundred tablets. Take six Tablets, three times a day.

27-4. Muscles

When the muscles are nourished the four extremities can function in normal training, however, if the four extremities are weak they will become easily injured making it difficult for the body to regain a balance of strength and muscle tone.

Because sore muscles and minor muscles aches and pains are also common in the beginning stages of practice, here are a few herbal remedies used for sore muscles and muscle spasms.

9. Kwan Loong Medicated Oil and Embrocation

Kwan Loong Medicated Oil is an excellent oil used for temporary relief of minor muscular aches and pains due to exertion and fatigue, minor muscular strains, and minor pains due to arthritis. For cold symptoms it can be applied to the chest and back. For frontal headaches, apply to the forehead and temples. There are two formulas currently on the market, the "old" formula and the "new" formula. If possible, try to get a hold of the old formula. You may also use Kwan Loong Oil in conjunction with other medicines in order to draw them deeper into the body.

10. Po Sum On Medicated Oil

Po Sum On has the same uses as Kwan Loong Oil. It is useful for aches and pains in the joints caused by traumatic injury. It is an excellent oil to use on the face and back of the head.

11. Tiger Balm

The usage of Tiger Balm is the same as above. It is used by those who prefer a balm to an oil. Also used for muscular aches or pains caused by over-exertion or injury. There are three types of balm generally used: White Tiger Balm which is mild and should be used on the face, Red Tiger Balm which is strong and should be used on the body, and Essential Balm which is very strong.

27-5. External and Internal “Bruise Medicine”

Internal

12. Tien Ta Wan

Tien Ta Wan literally means “bruise hit pills” and is important for arresting internal and external bleeding. When used for contused wounds and bruises, it is extremely effective in increasing the white blood cellcount, increasing the phagocytic action on body infections. It will reestablish the circulation of ch’i and blood, thus reducing swelling and pain while breaking up blood stagnation. This medicine should be taken immediately. If the injury is not treated at once, blood clots will form in the body’s fascia and begin obstructing the fascia movement resulting in stagnation of ch’i and blood flow. Also, when you have internal bleeding always stay away from hot and spicy foods. Here is a list of effective patented “hit” pills.

Hsiung Tan Tieh Ta Wan “Bear Gall Bladder Trauma Injury Pill”

This is one of four of the most popular “hit pills” used by many martial arts schools. It is to be taken internally for all non-bleeding injuries. These pills may also be dissolved in rice wine and made into a hot wine for external applications and compresses.

Chih Koo Tieh Shang Wan “Muscle & Bone Traumatic Injury Pill”

This is also one of the more popular “hit pills” used by many martial arts schools today. It is used for acute traumatic injuries such as fractures, sprains, strains, and most wounds caused from fighting.

Chih Shang Wan

Another of the popular “hit pills”, it can be crushed into powder and applied to a wound in order to stop the bleeding. Not only will it reduce swelling, relax tendons and ligaments (is a sedative and homeostatic), but it will also promote the growth of muscular tissue.

Tieh Ta Yao Wang “Musk & Bear Balm Preparation”

This popular “hit pill” comes from the Shaolin Priests in the Kuang-Hsiao Temple. It can be used for all kinds of traumas, injuries, fractures, and over-fatigue. Eliminates swelling, kills pain, relaxes and activates the tendons.

Tien Ta Wan (A)

Although there are several commercially available "hit pills", if you would like to make your own formula, mix the following herbs in a non-metal bowl and put them into 100x capsules. Store them in an airtight container, away from the sun. The herbs will last up to one year. Take one capsule before each meal when used for healing.

1 oz.	Yunnan Pai Yao	1 oz.	Frankincense
2 oz.	Tien Chi Powder	.25 oz.	Dragon's Blood Resin
1 oz.	Scaly Anteater	1 oz.	Myrrh
.5 oz.	Hemlock Parsley		

This "hit pill" is taken internally as a first action measure for any type of internal or external bleeding or bruising. It is to be used immediately after the injury has occurred, before you apply any type of external treatment. This pill helps keep blood from stagnating, reduces swelling, and relieves pain.

Tien Ta Wan (B)

This pill is very large. In cases of severe blood stagnation, take this pill with rice wine. The wine will help increase the blood vitalizing properties of the medicine. Take as soon after receiving the injury as possible. Mix two parts of these herbs to one part honey. You may use a blender to grind them down into a powder. Place into a bowl and mix. Roll into little balls, place on a cookie sheet and cook in the oven on a low fire. Remove and wrap in wax paper (like taffy) and store in a cool place.

赤白 虎骨 防風 紅花 田木 續川 金白
芍藥 獨活 羌活 補骨 七厘 取毒 芎藭 土血
白

路木 丹末 乳牛 羌獨 京木 枝桃
通散 皮荷 香七 活活 芥魚 子仁

13. Internal Tea

These teas will work internally to stimulate blood circulation, dissolve bruises, reduce swelling, and alleviate pain.

A. Mix one ounce of Vervain with a little wine

B. Mix 1/4 oz. of Japanese Buckthorn with 1/2 oz. of Date Palm Root. Should be taken with a little rock sugar and rice wine.

C. Mix two parts Chrysanthemum with one part Honeysuckle, and drink or use externally as an eye wash for irritation or infection of eyes which have been poked.

14. Pai Lung Wan

Pai Lung Wan is an excellent herbal anti-spasmodic used for relief and prevention of muscle contractions and spasms. Mix the herbs listed below in water to form a tea. Drink two cups a day or as needed.

2 oz. Skullcap

1 oz. Skunk Cabbage

1 oz. Valerian

1 oz. Cayenne

1 oz. Myrrh

1 oz. Black Cohosh

1 oz. Lobelia

External Formulas

15. Tieh Ta Yao Gin

Tieh Ta Yao Gin is a patent medicine and is used as a treatment for hemorrhage (bruises), inflammation, swelling, and blood clotting. Its ingredients aid in activating blood circulation and relaxing sinews and muscles. It can be left on overnight and can be used on broken skin. It is also a disinfectant.

In treatment of hemorrhage, inflammation, swelling, and infection ulceration, etc., rinse the injured parts with cool boiled water to remove dirt. Dry the area, and then apply Tieh Ta Yao Gin with cotton onto the injured parts three to four times daily. You can also soak several cotton balls with Tieh Ta Yao Gin and set the cotton balls on the area to be treated. Wrap the area with Saran Wrap to hold the cotton balls in place. Put a heat lamp or hot water bottle on the area.

For sprains of tendons and ligaments, and for internal injuries resulting in aching, swelling, blood-clotting, and joint stiffening, apply Tieh Ta Yao Gin to the affected area and massage gently along the tendons and ligaments. Then soak several cotton balls with Tieh Ta Yao Gin and set the cotton balls on the area to be treated. Wrap the area with Saran Wrap to hold the cotton balls in place. Put a heat lamp or hot water bottle on the area. Do this several times daily. You can also drink this medicine twice daily. Take one teaspoon before meals.

16. Tien Ta Jow

Tien Ta Jow literally means "bruise hit ointment" and is important for the external healing of bruised epithelium and dermas. There are many commercial formulas of Tien Ta Jow available and most herb stores carry their own "secret family formula". Tien Ta Jow is applied externally, directly on the injured area. When applying the Jow, always massage toward the heart and use immediately upon bruising. Never apply the Jow to an area where there is surface bleeding.

Put the herbs from one of the formulas in a large non-metallic cooking pot and fill the pot with a fifth of cheap vodka. Place the pot on a low fire and simmer for about three and one half hours. Remove from heat and pour the entire contents into a one gallon glass container along with three quarters of a gallon of vodka. Seal the jar air-tight and bury it in a hole two feet deep for at least two months. After digging it up, keep in a dark place for storage. The Jow will keep indefinitely if you do not remove the herbs from the liquid. In fact it will become more potent each year. For external use only. The Jow is highly poisonous if taken internally.

Listed below are five extremely effective formulas.

Formula A

10%	Tien Chi Root	5%	Tan Shen
3%	Frankincense	5%	Chang Bark
3%	Peachwood	5%	Tang-Kuei
4%	Jack Been	5%	Mo-Yao
10%	Hu-Chang	5%	Pai-Niu Tan
10%	Arnica	10%	Jen-Shen
5%	Valerian	10%	Chuan-Shan-Chia

Formula B

.22 oz.	Aconite	.06 oz.	Flos Caryophylli
.22 oz.	Semen Plantaginis	.11 oz.	Herba Asari cum
.06 oz.	Manis Tetractyla		Radice
.06 oz.	Rhizoma Sparganii	.11 oz.	Eupolyphagae seu
.06 oz.	Duchesnea Indica		Opisthoplatiae
.22 oz.	Herba Lycopi Lucidi	.06 oz.	Lignum Aquilariae
.44 oz.	Rhizoma Curcumae	.06 oz.	Ramulus Cinnamoni
	Zedoariae		Cassiae
.06 oz.	Radix Clemetidis	.22 oz.	Cortex Eucommiae
	Chinensis		Ulmoidis
.22 oz.	Flos Inula	.11 oz.	Mastix
.06 oz.	Gledista Officinalis	.11 oz.	Sulphur
.11 oz.	Myrrh	7 each	Hibiscus Syriacus
.06 oz.	Flos Carthami Tinctorii	10 each	Semen Strychnotis
.11 oz.	Fructus Foeniculi Vulgarii	.33 oz.	Perilla Semen
.11 oz.	Anemone Altaica Fischer	.44 oz.	Rhizoma Curcumae
.11 oz.	Rhizoma Rhei	.44 oz.	Buthus Martensi

Formula E

磨成粉為骨用。

血餘 三錢五分。 王不留行 二分。

地龍 三錢五分。 然銅 三錢五分。 白芷 三錢五分。

生艾 三錢五分。 三黃 三錢五分。 木賊 三錢五分。

生薑 一錢。 歸尾 四錢。 乳沒 一錢五分。

芙蓉葉 一錢。 川草烏 一錢。 生柑皮 一錢。

增塔 二錢。 蘇木 二錢。 紅花 三錢。 香附 三錢。

木瓜 二錢。 牛膝 二錢。 檳榔 二錢。 澤蘭 二錢。

生地 二錢。 桃仁 二錢。 桂枝 二錢。 五加 二錢。

17. External Compresses

Treatment with these compresses will stimulate the blood circulation and dissolve bruises. It will also reduce swelling and alleviate pain. Mix the formula and apply in the same manner described for Zheng Gu Shui. This is not to be placed on open cuts.

1. Use equal amounts of fresh Pai-Chu Shu sprouts and gardenia, crushed with a little flour and brandy.
2. Use one ounce of Wood Sorrel (*Oxalis Corniculata*) and crush into a poultice.
3. Crush *Myriogyne Minuta* and mix with 50% wine.
4. Pulverize fresh *Pinellia* and mix with white wine to form a poultice.
5. Muscle Poultice: Grind these herbs into a fine powder. Mix with egg whites until it reaches the consistency of a thick pudding. The egg white will break down the cell walls and help release the healing essence of the herbs. Apply poultice to the wounded area, cover with wax paper and then wrap with an Ace bandage. Keep on wound for one to two days. You should always make sure that the bones are set before applying the poultice. Adjust the tendons first, then set the bones.

2.75 oz. *Rheum officinale*

2.75 oz. *Phellodendron Amurense*

2.75 oz. *Scutellaria Baikalensis*

18. Gu Sui Bu (Mender of Shattered Bones)

Gu Sui Bu is an herb that promotes the mending of sinews and bones. It is especially useful in injuries to the ligaments, tendons, and other connective tissues. Connective tissue does not have a large supply of blood and therefore requires a very long time to heal. There is little or no western medicine available to help this healing process. Gu Sui Bu works very well to help repair damaged connective tissue.

Buy Gu Sui Bu in the powdered form and mix with warm water until you form a paste. Warm the affected area with a hot compress and apply a very thick (minimum one-half inch) layer of the Gu Sui Bu paste. You may want to add honey to the mixture to help it adhere to the skin. Wrap the area with plastic wrap and leave the paste on the area for twenty-four hours. You may need to loosen the wrap periodically to let the skin breathe.

27-6. Plasters

There are hundreds of different plasters available commercially. Listed below are four different plasters that cover a wide range of ailments from mild muscle stiffness to bruising and connective tissue damage. Do not use any of these plasters on broken skin. You may have to cut the plaster to allow for freedom of movement.

19. “Hua Tuo” Anti-Contusion Rheumatism Plaster

This is a mild plaster used for muscular aches, rheumatic pains, lower backache, and arthritis pain. It is excellent in the treatment of stiffness in the neck and shoulders. Clean the affected area with warm water and dry the skin thoroughly. Remove the plaster from the sheet and stick it to the affected area. You can leave it in place for up to twenty-four hours. Do not use on broken skin.

20. Musk & Tiger Bone Plaster

This plaster is a bit hotter and stronger than the “Hua Tuo” plaster. It has a warm nature and is used to relieve swelling and disperse bruises. Clean the affected area with warm water and dry the skin thoroughly. Remove the plaster from the sheet and stick it to the affected area. You can leave it in place for up to twenty-four hours. Do not use on broken skin.

21. Plaster for Bruise and Analgesic (Yang Cheng Brand)

This plaster has alternating heating and cooling properties and is used for mild inflammation and swelling. It is larger than the Musk & Tiger Bone plaster and more useful in the treatment of injuries as its main properties are to promote the flow of ch’i and blood to the affected area. Clean the affected area with warm water and dry the skin thoroughly. Remove the plaster from the sheet and stick it to the affected area. You can leave it in place for up to twenty-four hours. Fair skinned individuals may experience some minor skin irritation from this plaster. Add a thin coating of sesame oil to the skin before applying the plaster; the plaster will not be quite as adhesive but this will minimize the irritation. Do not use on broken skin.

22. Kou Pi Plasters (“Dog Skin” Plasters)

Kou Pi plasters are used for severe sprains, strains, and contusions especially in the lower and middle back areas. The herbs in this plaster are suspended in a gummy base. The plaster must be warmed in a toaster oven on a very low temperature until the gummy base becomes sticky. The plaster can be left on for two or three days.

27-7. Hemorrhaging

23. Yunnan Pai Yao

Yunnan Pai Yao is a very effective herbal formula used to stop external and internal hemorrhaging. It arrests bleeding and speeds coagulation. Yunnan Pai Yao can be used for incised wounds, gunshot wounds, bruises and contusions, nosebleeds, bloody urine, etc. It can also be used on severe skin rashes.

Yunnan Pai Yao comes in two forms, capsule and bottled. It is recommended that Yunan Pai Yao be taken internally four times a day with warm water. Each bottle or blister pack of Yunnan Pai Yao comes with a small red emergency pill that is taken in case of extreme blood loss.

24. Raw Tienchi Powder

Tienchi powder stops bleeding and is used for treatment of various kinds of hemorrhaging such as nosebleed, discharge of bloody urine, external and internal traumatic hemorrhage, contusion, and blood clots. Tienchi powder is the main ingredient in most “hit pills”.

For internal usage, take three to five grams twice daily with warm water. For external usage, sprinkle directly on affected area to arrest bleeding. Be sure that you use the raw Tienchi, not the steamed Tienchi on external wounds.

27-8. Burns

25. Ching Wan Burn Ointment

This is the best burn ointment I have ever found, and can be used on all sorts of burns, scalds, blisters, abrasions, cuts, and scratches. It promotes circulation of blood and ch'i, stops pain, cools heat, and promotes tissue growth.

26. Sai Mei An

This is a powder that can be used either to stop bleeding or in treatment of burns and blisters.

Tui Na; Massage and Acupressure

28-1. Introduction

This section on Tui Na massage and the section on healing herbs for first aid and traumatology will give you a basic understanding of the Chinese healing techniques.

This section gives a basic introduction to acupressure. Acupressure point healing therapy is also one of the methods used for healing T'ien-Hsueh attacks. It requires no special medicines or medical instruments. All you need are two hands, knowledge of the standard techniques, and point locations. These points have an important and influential affect on the main meridians and their branches (the Lou Channels).

The fingertips, knuckles, or palms may be used to apply the massage techniques. By twisting, rolling, poking, and pressing on the acupuncture points you will produce a therapeutic result affecting the physical disorder. Healing therapy, as established in traditional Chinese medicine, includes a study of the twelve major meridians, eight extra meridians, fifteen branch meridians, plus Yin/Yang and Five Element theories.

The points along the major meridians and their branched channels create a ch'i and blood microcosmic orbit system that spreads throughout the entire body. The six Yin organs of the body (Lungs, Heart, Pericardium, Liver, Spleen, Kidneys) provide a storage house for the body's essence (or Ching). This Essence Ch'i responds to the whole meridian system and acupuncture points. However, these responses still need and depend upon the circulation of the Wei Ch'i (Defensive Energy), Ying Ch'i (Nutrient Energy), along with the ch'i, and blood system as a whole.

These six Yin organs are equally producing, destroying, gathering, and dispersing. This is an interactive process of being contradictory towards each other, yet mutually reciprocal as one unit. This type of unification is the whole procedure for both producing and storing the Essence Ch'i.

The life force of the human body is a culmination of Pre-Birth and Post-Birth unification; Pre-Birth being connected with the kidneys and Post-Birth being connected with the spleen. The kidney's energetic function is to pass through both the Governing and Conceptional Vessels. Since the Kidney Meridians ascend upwards into the tan t'ien, it follows the route of the Conceptional Vessel flowing upwards into the head. The Kidney Meridian is joined with the bladder meridian which travels through the top of the head into the brain, then out again descending downward bilateral to the Governing Vessel through the back region. All the six major Yin and six major Yang organ access cavities are located on the Bladder Meridian. The Kidney and Bladder Meridians manifest themselves as a connective, energetic sheathing of the body. They have connection to the spinal cord plus the interpretive aspects of the brain and spinal nerves to the peripheral nervous system.

The Pre-Birth Ch'i, Ancestral, and Organ Ch'i regulate all phases of the human body. The Post-Birth Ch'i (ch'i from air, food, and water) is subject to the control of the Pre-Birth Ch'i. If the Pre-Birth Ch'i has no supply of blood, then its means of subsistence will diminish, disabling its normal function.

The spleen is the origin of the Post-Birth Ch'i. The function of the spleen and stomach energy is also a connective, energetic sheathing. The stomach receives food and the spleen transforms this energy into the Middle Burner. The Middle Burner receives all of the food's nutrients, changing it into ch'i blood and transports it upwards into the lungs, circulating it through the entire body. Understanding the relationship of the acupressure points, meridians, and vessels in correlation with both Pre-Birth Ch'i and Post-Birth Ch'i is an essential part of understanding energy-body healing.

The major meridians are the "Pass Through" routes for the Wei Ch'i, Ying Ch'i and Blood to travel in the body. Some of these meridian points are clearly indicated as meeting points in these crossroads. For example "G.V. 14" is considered the meeting point for the "Hands Three Yang", "Foot Three Yang" and the Governing vessel; also, "C.V. 4" is considered the meeting place for the "Foot Three Yin" and the Conceptional Vessel.

28-2. Overview

In Tui Na, (Chinese massage) treatment encompasses a wide variety of body manipulation and alignment methods in order to provide a complete treatment program. Tui Na is used for the toning of the organs, joints, glands, and nervous system. Also, Chinese massage is used to treat six types of symptoms due to soft tissue injury:

1. To relax the tendons, activate the meridians, promote circulation of ch'i and blood, and relieve pain.
2. To relieve muscle spasm.
3. To expand tendon sheaths.
4. To reduce dislocations.
5. To separate adhesions.
6. To disperse blood stagnation.

Tui Na is very unique because the attention is focused on the vital points which are on the body's meridians. To understand this it is helpful to have a basic knowledge of Chinese acupuncture.

The human body is a total constitution of ch'i, blood, meridians, tendons, bones, marrow, bowels, and viscera. Each part is interdependent, each having an inseparable Yin and Yang relationship, all are functioning in mutual interaction. Ch'i is the blood's leader, as the ch'i leads the blood will follow. If the ch'i ceases to flow, the blood stops.

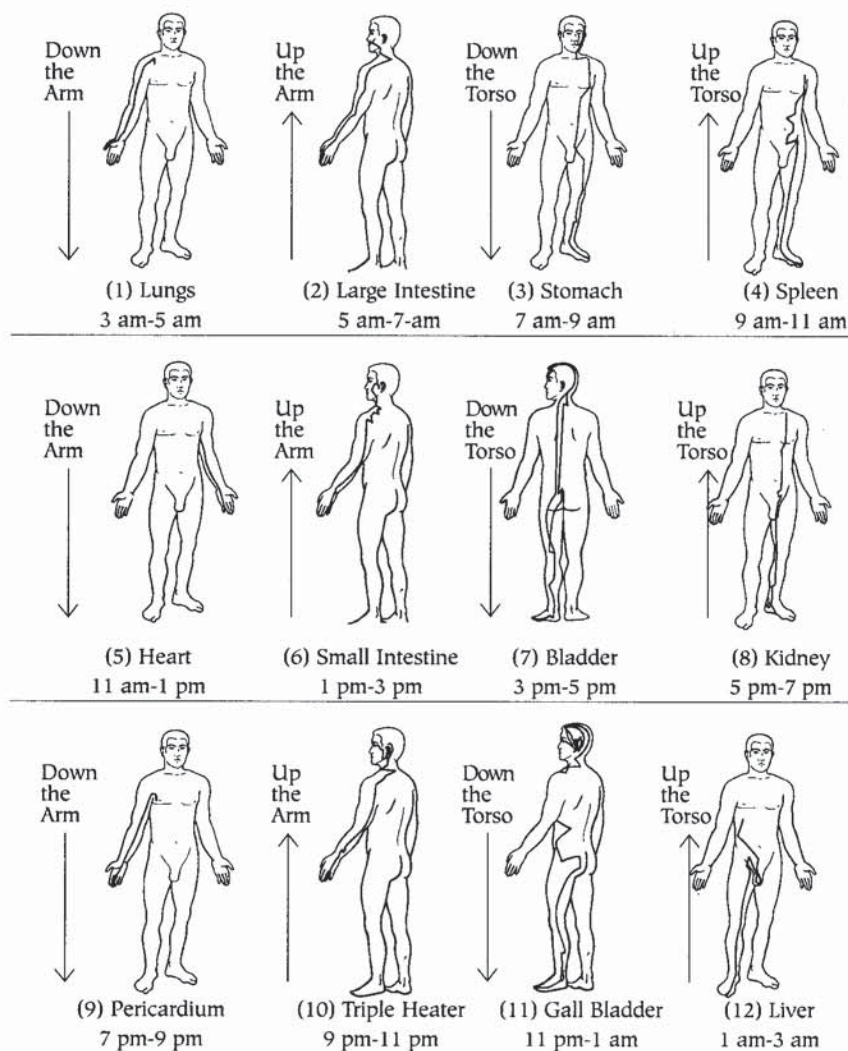
The tendons are used for meridian movement, as the tendons move the action causes the meridian's ch'i to rush; when the tendons are calm the meridian ch'i slows down.

The bones are the marrow's residence. When the bones are hard the marrow is solid, when the bones are soft then the marrow is hollow.

The bowels (Yang organs) are the viscera's (Yin organs) manifestations. If the bowels are strong the Organs become robust, when the bowels become weak the viscera begin to fail. The human body is in a constant state of perpetual change, no matter where illness or damage has occurred, all is linked to the organs and bowels processes of producing, destroying, and governing functions.

28-3. The Relationship Between the Organs, Meridians and Branches

The main flow of energy is in the meridian. From the original meridian, the energy branches out to connect other smaller meridians called the "Lou Channels". The meridians and their branches criss-cross throughout the body, internally connecting the six major Yin organs and six major Yang bowels, externally linking the four limbs and the entire bone structure. There are twelve major meridians, eight extra Vessels, fifteen Lou Channels and numerous descendent branches. The system is categorized as follows:



Eight Extra Channels

These are the eight channels outside the meridians which have been classified into two groups according to their polarity.

1. The channels associated with the positive or Yang energy are:



Yang Wei Mei



Yang Chiao Mei

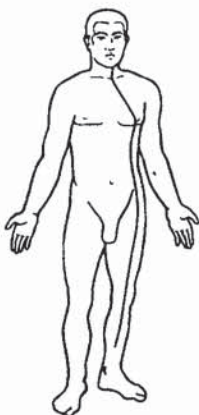


Tai Mei

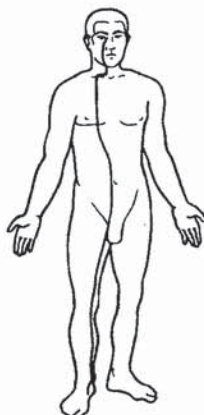


Tu Mei

2. The Channels associated with the negative or Yin energy are:



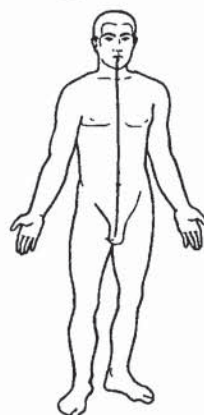
Yin Wei Mei



Yin Chiao Mei



Chung Mei



Jen Mei

The Fifteen Branches or Luo Points

1) Lu. 7	Lungs	10) T.H. 5	Triple Heater
2) L.I. 6	Large Intestine	11) G.B. 37	Gall Bladder
3) St. 40	Stomach	12) Liv. 5	Liver
4) Sp. 4	Spleen	13) C.V. 1	Conceptional Vessel
5) H. 5	Heart	14) G.V. 1	Governing Vessel
6) S.I. 7	Small Intestine	15) Sp. 21	Spleen
7) B. 58	Bladder		
8) Kid. 4	Kidney		
9) P. 6	Pericardium		

These main channels communicate between the external and internal related meridians of the four limbs, transmitting the circulation of ch'i and blood from one meridian to another, constantly switching from certain Yang meridians to their related Yin meridians and vice-versa. Any injury to one of these branches will inhibit the circulation of ch'i and blood, giving rise to stagnation of ch'i and coagulation of blood. All the meridians and branches mutually communicate with the organs and bowels, manifesting themselves through a natural physiological Yin and Yang phenomenon. Any disturbance of this delicate balance will obstruct the body's healing process resulting in illness and affecting the body's normal metabolic rate.

28-4. Using Tui Na and the Acupressure Techniques

Traditionally there are five different techniques for applying Tui Na. With these techniques the object is to influence the muscles, nerve fibers and the deep-lying tissues of the body in order to aid metabolism and stimulate the skin.

1. **Circle/Twisting:** a quick drilling motion using the fingers, palms, knuckles or ball of palm
2. **Compression/Release:** press, using the whole palm or with parts of the fingers, or elbow
3. **Thrusting:** the use of the thumb or ball of thumb to push the tissues
4. **Grasping/Shaking:** vibrating the skin, gently at first, then increasingly stronger
5. **Tapping:** used with varying degrees of force with fingers, palms or fists

Before you begin treating people with Tui Na massage there are a few things that you should know:

The principles of both Tui Na and of acupressure point healing is to implement and regulate the Wei Ch'i, Ying Ch'i, ch'i, and blood systems as a whole into a governed systemic balance. In the point healing methods, the techniques are directly related to Yin and Yang theory. The Classics symbolize the "Yin" as quiet or motionless and the "Yang" as active or movement. This combination of movement and non-movement is embodied in both the "Compression/Release" and "Circle/ Twisting" techniques. The Compression/Release techniques are generally used to regulate the Ying and Wei Ch'i which travel along the vessels, meridians, and branches. The deep pressure reaches the Ying Ch'i, while the shallow pressure stimulates the Wei Ch'i. The Compression/Release combines the action to mutually regulate both the Ying (Nurturing) and Wei (Protective) Ch'i. Once damage has occurred in the body, the meridian points, and organ regions cause certain changes in the Wei, Ying, ch'i, and blood areas resulting in numbness, aches, pain, swelling, etc. The Circle/Twisting and Compression/Release techniques can eliminate these symptoms and create a more stable regulation of energy flow.

You may use a “circular twisting” movement to stimulate the acupressure points. This will generate a numbing and tingling sensation that will cause the meridian points to induce a transformation regulating the physiological function that leads the energy to counterattack the foreign invasion of excess ch’i or disease. This circular twisting action will also stimulate and improve the blood circulation. On the male, start with points on the left side first, then continue on the right side. When treating the female, first choose points on the right side of her body then the left.

1. **To stimulate:** Massage in a spiraling circular motion, from the outside into the center of the point.
2. **To sedate:** Massage in spiraling circles from the point outward. At no time should pressure violate tissues or compound pain. Treatment or pressure time in each point should not exceed seven seconds.



(1) To Stimulate



(2) To Sedate

The main factor in establishing the correct amount of pressure is to first determine the patient’s normal pulsation in accordance with their six Yin organ regulation, then decide if the technique is to be light, medium, or heavy.

When applying different techniques, use the Compression/Release method to affect the bone, use the Grasping/Shaking method to affect the tendons. The Circle/Twisting method to affect the muscles, the Thrusting method to affect the blood pulses and the Tapping method to affect the skin.

These five methods are the techniques used in order to stimulate the five “Shu” cavities. The five Shu points are:

1. **Ching** Well
2. **Jung** Spring
3. **Shu** Stream
4. **Chiing** River
5. **Hai** Sea

These five techniques are used in accordance with the Five Elemental Theories when combining their applicational methods of manipulation.

- The Tapping method attributes to the Lungs which rules the ch'i.
- The Thrusting method attributes to the Heart which rules the blood.
- The Compression/Release method attributes to the Kidneys which rules the bones.
- The Grasping/Shaking method attributes to the Liver which rules the tendons.
- The Circular Twisting method attributes to the Spleen which rules the muscles.

If oppressing force (Chin) maintains in the center of a cavity point (refer to T'ien-Hsueh chapter) then you must employ a Compression/Release method. The compression is to suppress the cavity position's system, causing it to contract and restrain, leading it toward a calm stable state. When you release the compression in the cavity position you cause it to expand and become stimulated into an active state.

The energy compression downward (deep or shallow) is controlled by the release. A deep compression relates to the Ying (nutrient) Ch'i while a shallow compression pertains to the Wei (defensive) Ch'i. This Compression Release method affects the body's blood and vital energy harmony, seeking to balance it by stopping the ch'i from flowing in the wrong direction and to lead the “evil” ch'i outward instead of inward; commonly called “Dispelling the Adverse Elements”.

The hand has three Yang channels of ch'i and blood that travel from the back of the hand up into the head. It is important to note, when applying the Compression/Release method, that in order to tonify the area you should press slightly upward along with the flow of energy. If you wish to disperse or "draw" a particular area, you should apply pressure at a slightly downward angle against the flow of the meridian. This theory holds true when draining or stimulating any of the body's meridian networks.

Both the Circle/Twisting and Compression/Release techniques are equally important in their clinical applications. You must coordinate the pressure with the patient's physical condition. A slow Compression/Release method is applied to any kind of hyperactive illness, nervous faculties disorder, mental disorder, or loss of blood. A medium Compression/Release method is applied to illness of the spleen and stomach and a fast Compression/Release method is applied to hypoactive or cold illnesses.

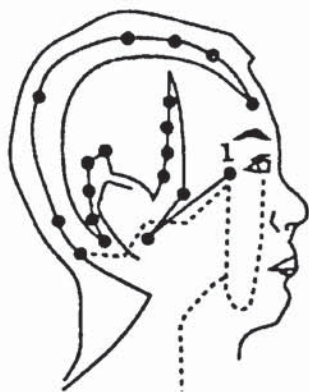
Other points of interest are as follows:

1. Points which are painful on light palpation are in a state of Yang and need sedation.
2. Points which are painful on deep pressure are in a state of Yin and need stimulation.
3. When an organ is functioning normally, it should receive weak, short stimuli which will increase the action in the organ due to the influence of the stimuli on the cortex of the brain.
4. Strong stimulus acts as a sedative. When pain exists or an organ is overactive, the stimulus given must be strong. Example: for extensive bruising apply T'ieh Ta Jow and strong pressure rubbing toward the heart.
5. Cool skin over a point or meridian indicates an inadequacy or deficiency in that meridian.
6. Hot skin indicates current or pending illness in an organ or part associated with that meridian.
7. Before you begin the massage the patient must be comfortable and relaxed. Watch the patient's breathing; it should be abdominal and regular. Look at the patient's face; if there is tension or redness, he is not relaxed. The patient's body will not be receptive to the massage or energy unless he is relaxed.

8. When touching the patient, the touch should be slow, the pattern of movement always circular, and a rhythm is established and adhered to.
9. Never hold your arms or the patients arms fully extended or rigid - the elbows should always be bent to some degree.
10. A symptom or damaged area occurring on or near the point at one extremity of a meridian may be effectively treated by acting on the point at the other, opposite extremity. For example, suppose you are fighting with another student and you deliver a good hard blow to the area just to the outside of the eye. Because you have studied the meridians, you know that this is the location of the first point of the Gall Bladder meridian. To disperse the energy in the area, the first thing to do is rub your hands together until they heat up. Next, place the heel of your hands on both sides of the face, over the G.B. 1 points. Rub from this point back, tracing the meridian to the next point located near the ear lobe. When you reach this point, take your hands away from the face and shake them out. Repeat this several times. Now apply direct pressure to the G.B. 44 points (the last Gall Bladder points) located in your foot, for several minutes. He may still have a bruise if blood vessels were damaged by the strike, however, having dispersed the energy, the area will heal at an accelerated rate.

Beginning and Ending of the Gall Bladder Meridian

These are very basic and simple techniques, however I have found them to be extremely effective and of major importance in the healing of traumatic injuries.



28-5. Tui Na and Traumatology for Healing

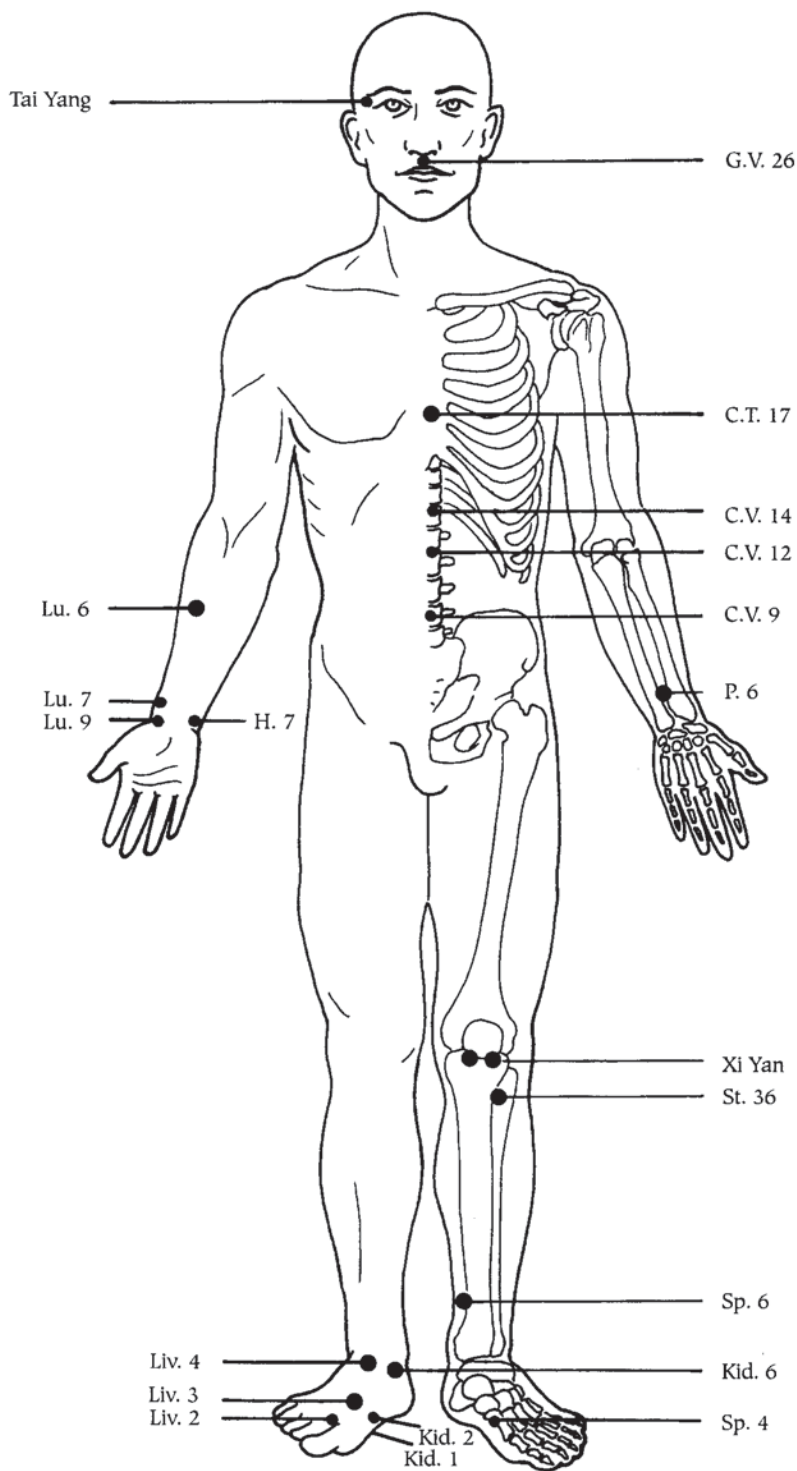
The following are a few examples of Tui Na massage points along with their indications. If you are working with a point as a result of injury due to an opponent's strike, massage the same side where the striking has occurred. The duration of the pressure should be coordinated with the patient's reactions. Keep in mind that the points outlined here are mostly related to injuries you might sustain while free fighting. For instance, the points listed to use in case of a headache only applies to a frontal headache which is the result of a concussion (in Chinese medicine, there are several different types of headaches and each is treated differently).

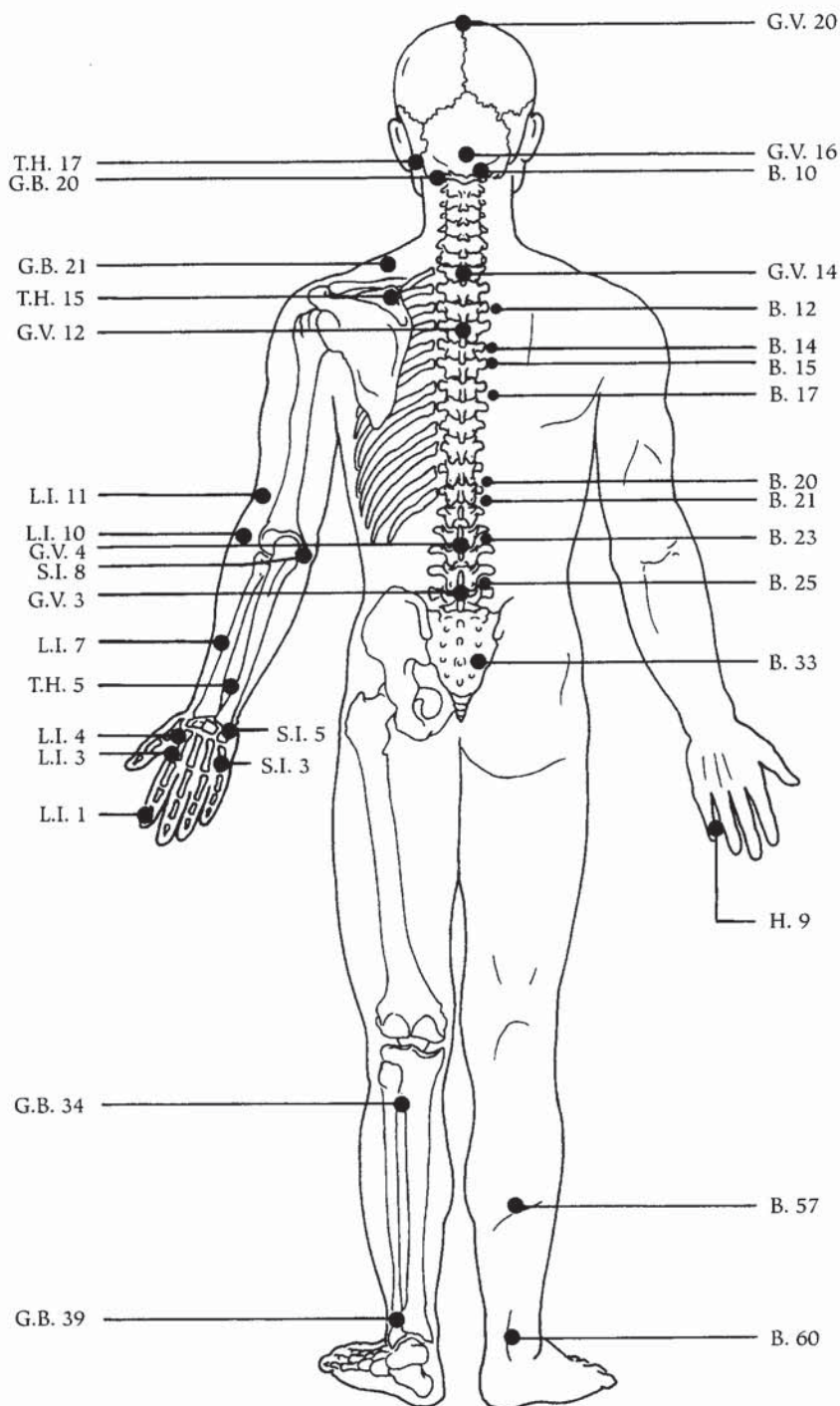
Indication	Points to Massage	Action
Lost Consciousness	Kid. 1	Tap Hard with fist
Violent Pain at the back of the Head	B. 10	Massage
Fainting, Shock	G.V. 26	Apply light direct pressure
Difficulty Breathing	C.V. 14	Tap with fist
Fainting	G.V. 12	Strike or tap
"Corpse Reviver"	Lu. 9	Massage
Nose Bleeding	L.I. 3, S.I. 3	Have patient make a fist, wrap the fist tightly with a shoe string, apply direct pressure.
Rupture, or pressure in Testicles	Kid. 2, Sp. 4	Apply direct pressure. Have patient lie on their back, and breathe deeply into the pelvic area. Pull their arms and slowly drag them a few feet, then massage Kid. 2 and Sp. 4 points.
Internal Bleeding	B. 23	Apply circular massage

Indication	Points to Massage	Action
Pain due to Trauma	B. 60	Apply direct pressure
Excessive perspiration High Fever & Dizziness	Ex. Pt. 3 (temple region)	Apply circular massage
Loss of breath	Lu. 1, L.I. 4	Have student lean backwards while twisting his Ho-Ku point toward the outside of his body and force him to exhale while striking in and downward on the Lu. 1 point.
Nausea	P. 6, St. 36, Sp. 4	Apply light circular massage
Swollen Jaw	S.I. 5	Apply light circular massage
Mind & Body Fatigue	C.V. 12, G.V. 12, L.I. 11, St. 36	Apply circular massage
Vomiting	C.V. 12, B. 17, P. 6, St. 36	Apply circular massage
Inflamed Swelling	C.V. 12, B. 25-33, G.V. 3, Lu. 6	Apply circular massage
Vertigo when getting up	B. 15, G.V. 12, B. 10, P. 6, St. 36	Apply circular massage
Stiffness at the back of the Head	G.B. 20-21-39, B. 10, T.H. 5, Lu. 7	Apply circular massage
Lower Lumbar ache	B. 23-57, St. 36	Apply circular massage
Buzzing in the Ears	G.V. 12, B. 10, T.H. 17, S.I. 8, Kid. 6	Apply circular massage
Vertigo when fatigued	G.V. 12-20, G.B. 20, T.H. 17, S.I. 8, Liv. 4	Apply circular massage

Indication	Points to Massage	Action
Night Sweat	G.V. 12-14, S.I. 3, L.I. 4	Apply circular massage
Palpitating Heart	C.V. 14, B. 15-20-21, P. 6, H. 7	Apply circular massage
Swollen Face	C.V. 9, B. 23, G.V. 12, Sp.6	Apply circular massage
Senses are Blurred	T.H. 15, G.V. 12-20, B. 10, Liv. 4	Apply circular massage
Nausea, having constant urge to vomit	C.V. 12, B. 17-21, P. 6	Apply circular massage
Blurred Vision	G.V. 12, B. 10-15, L.I. 11, St. 36	Apply circular massage
Aching Shoulders	G.B. 21, G.V. 12, L.I. 11	Apply circular massage
Unbearable Pain in back of Shoulder	C.V. 12, G.V. 12, B. 12, L.I. 11	Apply circular massage
Shoulder Ache causing:		
1) Buzzing in Ears	G.V. 12, B. 12, G.B. 20, T.H. 17, S.I. 8	Apply circular massage
2) Jawbone to swell	B. 14, L.I. 4-7-10	Apply circular massage
3) Headache	G.V. 12, T.H. 15, B. 10, L.I. 4	Apply circular massage
4) Eye aches	T.H. 15, G.V. 12, B. 10-12-20, L.I. 11	Apply circular massage
Neck Ache causing:		
1) Headache	T.H. 15, G.V.12, B. 10, L.I. 4	Apply circular massage
2) Vertigo	T.H. 15-17, S.I. 8, G.B. 34, Liv. 4	Apply circular massage

Indication	Points to Massage	Action
Feeling of Plum Seed in Throat	C.V. 17, P. 6 K. 6	Apply circular massage
Shivering with Fever	T.H. 15, G.V. 12, B. 10, Kid. 6, G.B. 34	Apply circular massage
Pain in Lumbar	B.23-25, G.V.3, St.36	Apply circular massage
Pain in Kneecaps	G.B. 34, & Hsi Yan (extra points at bottom of Kneecap)	Apply circular massage
Pain in Elbow, Forearm & Wrists	S.I. 8, L.I. 10-11	Apply circular massage
Muscle Cramp & Spasm, Convulsions	Liv. 3, Liv. 2 (foot)	With thumb over thumb apply deep slow steady direct pressure for a long duration.
Psychological & Emotional shock	P. 6	Apply direct pressure
Extreme Mental & Physical Exhaustion	G.V. 4	Tap hard with fist
Stimulate Intellectual activity & Mental tone	H. 9	Apply pinching
Stimulate muscles, tone entire body, aid digestion, remedy fatigue	St. 36	Apply direct pressure
Control postural balance & regulate blood pressure	G.V. 16	Apply direct pressure





28-6. Tui Na for the Martial Artist

Once you have an understanding of Tui Na and acupressure point massage for healing traumatology, you may extend that knowledge to include point massage for the entire body.

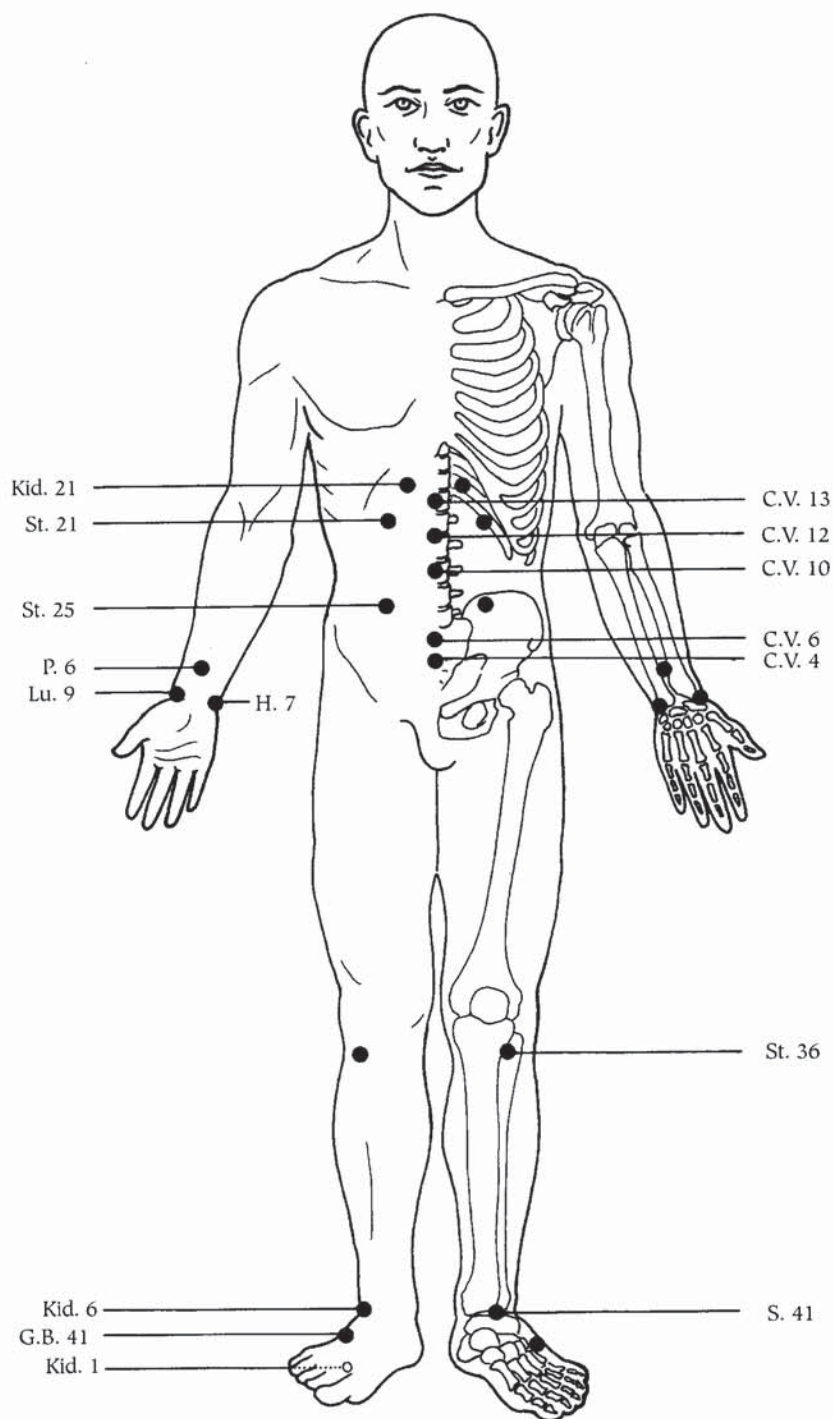
Here is a massage that will relieve tension and anxiety for martial artists, and will also stimulate and circulate the ch'i:

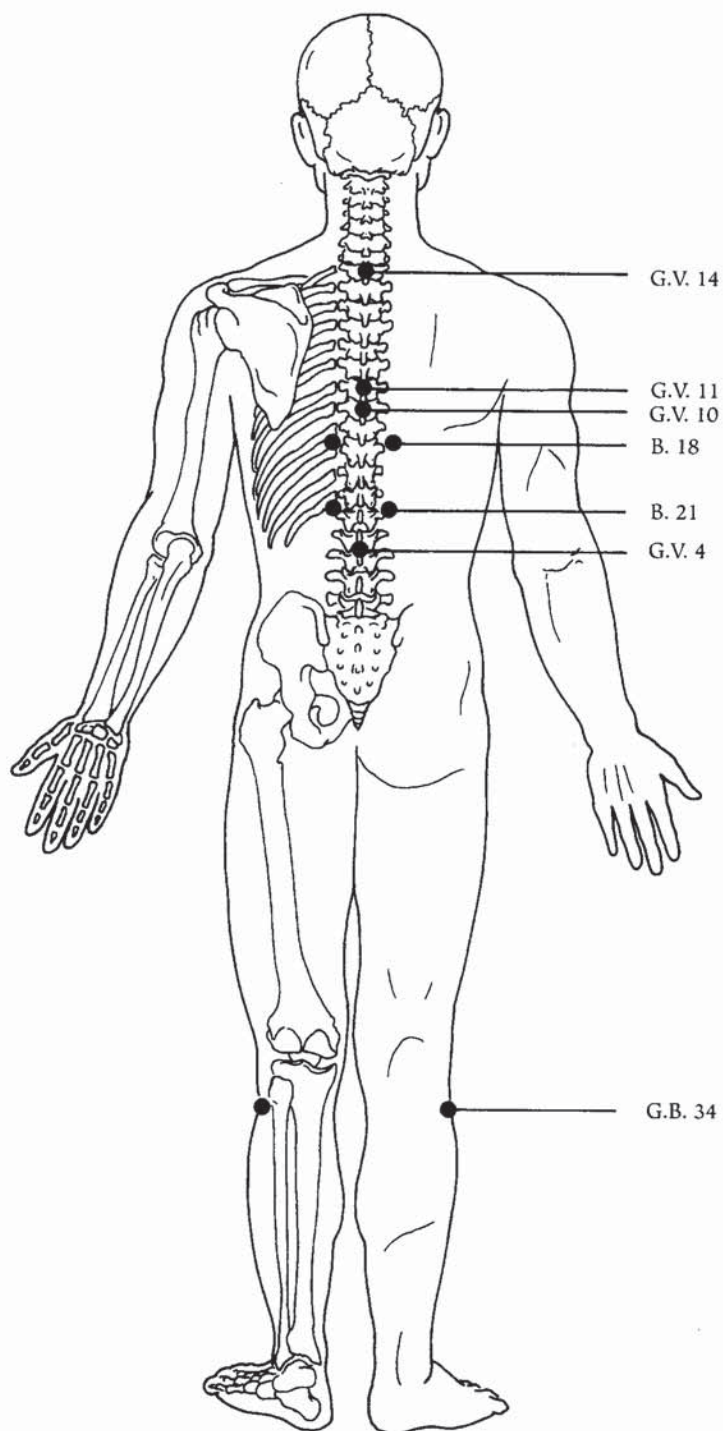
Have the student lie on their back. Begin at the third tan t'ien point with a light massage, then continue until the rest of the head has been massaged with light circular rubbing techniques. Next begin to work down the chart on the Conceptional Vessel, starting with C.V. 13, C.V. 12 and C.V. 10, pressing three or four times at each point. Administer slowly and rhythmically with the pressure gradually increasing. Continue to work down the torso, focusing on the tissue's relaxing and opening up.

The next points on the torso that you will focus on are St. 21, Kid. 21, St. 25, C.V. 6 and C.V. 4. Then you may begin to work down the arms using the Compression/Release and Grasping/Shaking techniques in order to stimulate P. 6, L. 9 and H. 7. Once you have stimulated these specific points on the arms, you may proceed to the legs stimulating St. 36, G.B. 34, St. 41, G.B. 41, K. 6 and K. 1.

Next have the student roll over on their stomach and begin to point massage the back starting at G.V. 14, G.V. 11, G.V. 10, B.18, B. 21, ending at G.V. 4. Each point should be massaged at least three times with kneading and finger pressure techniques before proceeding to the next point.

This style of massage should not be given day after day, otherwise the student will become oversedated and too relaxed. The idea is to strive for a balance between relaxation and tension. This manipulation therapy should NOT be performed on fighters while they are still fatigued. Have them rest for a period of at least two hours before the massage in order to speed up their recovery. The treatment should be heavy and deep in order to sedate instead of tonify.

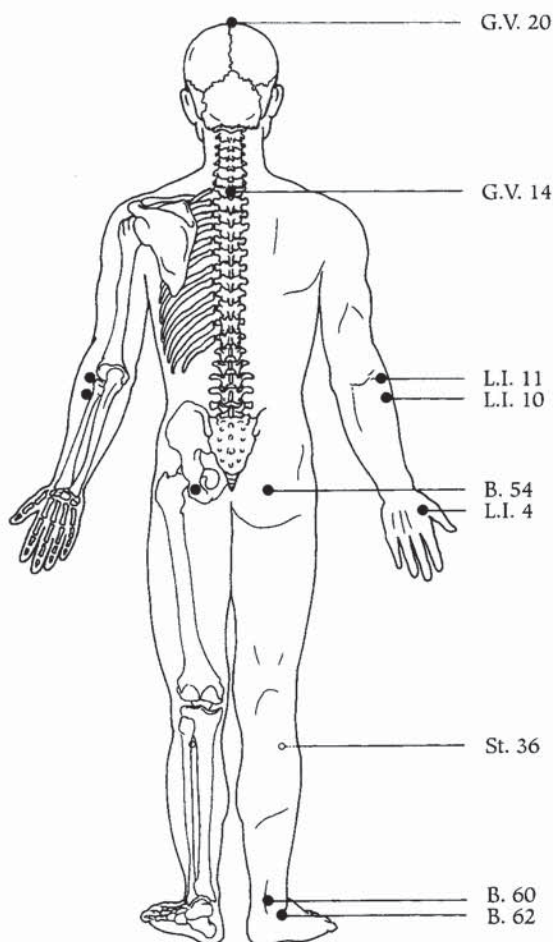




28-7. Tui Na Before Competition

Some fighters may experience depression, fatigue, or a lack of confidence before a match. In a situation such as this, either the Sifu or senior students should massage these points about ten minutes before the fighter competes.

- 1) **To raise the Yang Ch'i:** Press points G.V. 20 and G.V. 14 a dozen times apiece
- 2) **To relieve emotional tension:** Press points L.I. 4 and L.I. 11 a dozen times apiece
- 3) **To increase energy:** Press L.I. 10 and St. 36 a dozen times apiece
- 4) **To calm the spirit:** Press B. 54, B. 62 and B. 60 a dozen times apiece



Glossary of Terms

*This glossary is for
Volumes I and II.*

Alchemy: The infant stage of Chemistry, its chief pursuit being the transmutation of the Elixir of Life - the evolution of the material being into the spiritual realms.

Aura: Luminous radiation, distinctive atmosphere.

Chang Organs: (Zang Organs) Major Yin organs - lungs, heart, kidney, spleen, liver.

Ch'i: Life force energy, including electromagnetic energy.

Ch'i Kung: Energy Skill

Chin: (Jing) power derived from muscle and ch'i compression.

Ching: Essence, the most refined part of any thing, usually refers to sperm essence.

Discharging: Releasing/issuing power.

Dropping the Anchor: Sinking the abdomen into the pelvis.

Energy Bubble: A sphere of energy surrounding the body.

Energy Hole: Areas in the body blocked from perception due to physical or emotional trauma.

Evil Ch'i: Pathogenic Energy.

Fa Chin: (Fa Jing) to discharge or issue energy during a strike.

Fu Organs: Major Yang Organs - bladder, gall bladder, stomach, large & small intestines.

Golden Ball: Another term used for Iron Shirt.

High Tide: Energy in the meridian is at its peak.

Hsing-I Ch'uan: Mind/Intent Boxing. Uses the 5 Elemental Fists and 10 (or 12) Animals as the foundational training skill.

Hitting the Wall: Folding your hips to the maximum torque while still maintaining proper structural alignment.

I-Ch'i: One Energy, a fusion of Essence, Energy and Spirit.

I-Ch'uan: A form of Mind/Intent Boxing. Employs both stationary and moving postures. An extremely effective system of Internal Boxing derived from Hsing-I Ch'uan.

Iron Shirt: Training to make the body strong and solid, resistant to external strikes.

Jin-Chin: (Jin-Jing) soft within the hard.

Kidney Fire Ch'i: Yang (Hot) Energy released from the kidneys.

Kidney Water Ch'i: Yin (Cool) Energy released from the kidneys.

Layering: Energy building up pressure in the head.

Listening Energy: Receiving energy intuitively, understanding the emotion, intent and origin of the sender.

Low Tide: energy in the meridian is at its low point.

Muscle Memory: Learned patterns of muscle use that become an automatic response.

Nei Ch'i: Inner Energy.

Nei Kung: Inner Skill.

Pa Kua Chang: Eight Trigram Palm. An Internal Martial Arts system that emphasizes circle walking, and Eight Animal training, with a focus on the sixty-four trigrams of the I-Ching.

Pathogenic: Specific causative agent of disease.

Post-Natal Ch'i: Energy in the body created after birth.

Pre-Natal Ch'i: Energy in the body created before birth.

Projecting Energy: Extending energy out from your body into another person or object.

Pulling the Silk: Pulling the body's tendons and ligaments.

Reeling the Silk: Twisting the body's tendons and ligaments.

Ripple the Spine: Flexion, originating in the pelvis, that rolls up the spine.

Root or Rooting: Relaxing, sinking, and extending the body's weight into the earth like tree roots - to establish a solid connection.

Shen: Spirit.

Sifu: Master Instructor.

Spotting: To strike or attack a certain acupuncture point.

T'ai Chi Ch'uan: Supreme Ultimate Boxing. An Internal Martial Arts system of slow and fast forms for mind/body integration.

T'ai Chi Pole: Supreme Ultimate Connection. A plumb line drawn from the top of the head (Pai Hui), down the center of the body, anal sphincter area(Hui Yin) and through the center of the feet (Bubbling Springs)

Tan-Chin: (Tan-Jing) hard within the soft.

Tan T'ien: Sea Of Ch'i - located in the abdomen, solar plexus and mid-brain areas.

Tao: The holistic movement of the Universe.

Tasking the Mind: Focusing the mind on a specific job to redirect its sabotaging effect on the will.

Three Powers: Overt Power, Covert Power, Mysterious Power.

Three Treasures: Refers to Ching, Ch'i and Shen.

Void: The totality of existence, not able to be described in words or concepts.

Wang Hsiang Chai: (Wang Xiang Zhai) Famous Internal Martial Artist credited with popularizing I-Ch'uan Boxing.

Wei Ch'i: Outer, Defensive Energy.

Wei Kung: Outer Skill.

Wu Chi: Stillness, a standing meditation.

Wu Hsing: Five Elements - Water, Fire, Metal, Wood, Earth.

Ying Ch'i: Nutrient Energy.

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